# The Gospel of History

CHARLES A. L. TOTTEN

625

THE

# Gospel of History.

AN

## INTERWOVEN HARMONY

OF

## Matthew, Mark, Luke and John

WITH THEIR COLLATERALS

JOINTLY AND SEVERALLY

RE-TRANSLATED AND CON-SOLIDATED

WORD-BY-WORD

INTO

ONE COMPOSITE TRUTH

---

Originals followed; Versions Compared; Translations weighed; Confusions avoided; Additions minimized; Repetitions omitted; Variations preserved; Evidence consolidated; and Interpretations obtained, and the WORD vindicated

**Chronology Guaranteed Superior to any Former System**

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**"The Truth, the Whole Truth, and Nothing but the Truth," [so far as I know] "so help me God."**

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*"The Gospel of Christ have-I-set-forth-in-full."*
*Romans xv, 19. [*

# *Preface*

At the turn of the century, Professor C.A.L. Totten published an interwoven Harmony of the Gospels of Matthew, Mark, Luke and John. Referring to all previous attempts to harmonize the Gospels, Professor Totten stated: "There have been Harmonies and Harmonies, but they do not (any two of them) agree with each other; still less are they in accord with the Originals themselves."

This criticism is even more germane today than it was seventy-two years ago when Professor Totten thus expressed himself. It is impossible to publish an accurate harmony of the Gospels based upon the assumption that our Lord's ministry was of longer duration than "the acceptable year of the Lord" (Isa. 61: 2; Luke 4: 19). The length of the time included is stated by the Prophet Daniel to be 62 weeks (Dan. 9: 26). The test of time and the cumulative evidence of chronology, geography and genealogy involved have demonstrated that Professor Totten was not only able to harmonize the four Gospels, but he also confirmed the fact that, at the end of 62 weeks, the Messiah was cut off – that is, crucified – as foretold by Daniel.

Thus, from John's baptism of Jesus, to His crucifixion, there was a soli-lunar year of 62 weeks, as stated by Professor Totten. Furthermore, Jesus Christ's life span, from birth to crucifixion, in years, was the *pi ratio* (3.1416) multiplied by 10 (31 is the number of Deity). Jesus was about 30 years old when He began His ministry and, 434 days (62 weeks) later, He died on the cross.

To reiterate a basic premise, the recognition of the length of "the acceptable year of the Lord" is mandatory in harmonizing the testimony of the four Gospels. Therefore, the introduction to this reprinting of Professor Totten's work sets forth facts pertaining to the beginning, length and end of the year of the ministry on earth of our Lord Jesus Christ "because he is the Son of man" (John 5: 25-27).

# THE ACCEPTABLE YEAR OF OUR LORD

The determination of the precise duration of our Lord's ministry has been a matter of theological controversy for many years. Even now men are not agreed as to whether it was a two or three-year ministry. The evidence of the Scriptures and the testimony of the early fathers of the Christian Church prove both of these contentions to be wrong. So the controversy continues, for deductions resting upon false premises cannot possibly be harmonized or produce agreement.

You may ask, what difference does it make anyway? Very much. If theologians and scholars are unable to determine or agree upon the chronology of our Lord's ministry, based upon the simple and clear teachings of the Scriptures, how can their findings be relied upon as accurate regarding the weightier matters of the law? Let us examine the record so that the truth may be made known.

At the beginning of our Lord's ministry, following the temptation in the wilderness, Jesus returned to Galilee and came to Nazareth, where He had spent His early years. As His custom was, Jesus went to the Synagogue on the Sabbath day and stood up to read:

"And there was delivered unto him the book of the prophet Esaias [Isaiah]. And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach *the acceptable year of the Lord.*" (Luke 4: 17-19.)

With scarcely an exception, the early fathers recognized our Lord's ministry as the acceptable year of the Lord and confined to a period of a little over one year. *The International Standard Bible Encyclopedia* disputes these early beliefs in the following statement:

"Setting aside, as too arbitrary, schemes which would, with some of the early fathers, compress the whole ministry into little over a single year. . . there remains the choice between a *two*-years' and a *three*-years' ministry. Both have able advocates."

We challenge the accuracy of classifying the belief of the early fathers in the one-year ministry as arbitrary. They were far more familiar with the actual facts than scholars of today. Now the dictionary defines arbitrary as "depending on will or discretion; fixed or arrived at through will or caprice; decisive but unreasoned."

It is certain that the above contentions for either

a two or a three-year ministry cannot both be right, nor can there be historical research sustaining the truth of each of their respective contentions. If evidence concerning the length of His ministry was available to them, and they were willing to accept it, they would finally come to an agreement. Actually, the accusation of being arbitrary is more readily applied to the conclusions of the modern scholars concerning a two or three-year ministry than to the early fathers who spoke of things of which they knew by close proximity to them. The early Christians, knowing the one-year ministry to be a well-established fact in their day, would not deem it necessary to present evidence confirming a recognized truth. Why should they present arguments in the early Christian centuries as to the one-year ministry when this is a modern, not an ancient, controversy?

When Jesus had finished reading the portion of the Scriptures, closing with the statement, "to preach the acceptable year of the Lord," all eyes in the Synagogue were upon Him:

"He began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4: 21.)

Turning to other translations of the passage read by our Lord, we find that Moffatt renders it:

"To proclaim the Lord's year of favour."

Ferrar Fenton translates:

"To proclaim the year honoured by the Lord."

Language could not express more clearly that a year was to be honored by Jesus, during which His

ministry would take place, and at the close of which the crucifixion would occur, bringing redemption to Israel and salvation to mankind. He was the Antitype and in the stipulations concerning the type we have the evidence of what would be required of Him. Jesus Christ is referred to as our Passover (I Cor. 5: 7) and so, in type, the Passover lamb represents Him. In the selection of the lamb, the following instruction was given:

"In the tenth day of this month [Nisan] they shall take them every man a lamb. . . .Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month." (Ex. 12: 3-6.)

The antitype must fulfill the type in every respect. When Jesus Christ rode into Jerusalem and presented Himself to the Temple on Palm Sunday (the 10th of Nisan), the Priests selected Him for death. This selection had to be made at the end of one year of ministry in order that the type might be fulfilled – a lamb of the first year. Four days later, on the 14th day of the month Nisan, He died on the cross.

If the date of the beginning of the ministry of Jesus Christ can be accurately placed, along with the calendar verification of the day and year of His crucifixion, the evidence supporting the length of His ministry will be established. Daniel informs us that through the study of books he came to an understanding of the time of the deliverance of his

people according to Jeremiah's prophecy that the desolation of Jerusalem would be accomplished in seventy years (Dan. 9: 2). Having arrived at this understanding, the prophet began to pray for himself, his people and for Israel far away. He confessed the sins committed and beseeched the Lord to remember Jerusalem:

"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our own righteousness, but for thy great mercies. O Lord hear: O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." (Dan. 9: 17-19.)

While he was praying and confessing his faults and the faults of his people, the man Gabriel, whom Daniel had previously seen, spoke to him and said:

"O Daniel, I am now come forth to give thee skill and understanding. . .and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." (Dan. 9: 22-23.)

Daniel, although himself a prophet, through the study of the prophecies of Jeremiah, knew the time was fulfilled for the desolation of Jerusalem. He set his heart upon praying that the city might be de-

livered and restored to his people again and was rewarded for his faithfulness when Gabriel continued:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." (Dan. 9: 24.)

God was not only answering Daniel's request, couched in his supplication for Jerusalem, but He also gave the prophet important information regarding the coming of the Messiah who was destined to bring iniquity to an end and establish righteousness. The date of the anointing of the Messiah for His work was supplied to Daniel by Gabriel.

The Jews, through their plotting, finally brought about the crucifixion of our Lord. **To make an end of sins** was certainly accomplished when the Son of God "Once in the end of the world. . .appeared to put away sin by the sacrifice of Himself" (Heb. 9: 26).

**To make reconciliation for iniquity** was completed in the atonement. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. 5: 19).

**Everlasting righteousness** also was brought in at that time for, as a consequence of His death, "His own self bare our sins in His own body on the tree [cross], that we, being dead to sins, should live

[having eternal life] unto righteousness" (I Peter 2: 23).

**To seal up the vision and the prophecy** was accomplished, "For all the prophets and the law prophesied until John" (Matt. 11: 13). From that time on Messianic prophecies ceased. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3: 18).

**To anoint the Most Holy.** John bears witness to the fact that the Holy Spirit descended like a dove and abode upon our Lord (Matt. 3: 16). Jesus confirmed the anointing when at Nazareth in the Synagogue He said, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor" (Luke 4: 18).

Gabriel gave further instructions to Daniel as to the time when the Messiah should come:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times." (Dan. 9: 25.)

Here is given definite chronological information which should enable one to locate the time of the anointing of the Messiah. This occurred when He was baptized by John and the Holy Spirit, like a dove, descended upon Him:

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode

upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (John 1: 32-34.)

A study of the chronology of the Scriptures discloses three scales by which events can be measured. They are the solar (365 days or years), lunar (354 days or years) and sacred (360 days or years) scales. The seventy weeks to which Gabriel refers is 70 weeks of years, or 490 years. This, according to the Angel, was the number of years to the anointing of the Messiah. In order that there might be no question about the accuracy of the time measure and the point of beginning, Gabriel declared that, from the time the command was given to build Jerusalem, to the anointing of the Messiah, there would be 69 weeks, or 483 years.

Ezra and Nehemiah were each commissioned under edicts to go to Jerusalem to restore the city. Ezra preceded Nehemiah by 14 years. It was in the first year of Cyrus (3468 A.M., 531 B.C.) that the King of Persia issued a decree for the restoration of the Jews and the rebuilding of the Temple. However, it was not until 25 years later that Artaxerxes Longimanus, then 18 years old, after taking it under advisement, issued the famous decree (Ezra 7: 6-28) that sent Ezra to Jerusalem in 3543 A.M. (456 B.C.). From this date 483 years later is 4026 A.M. (28 A.D.). Professor C. A. L. Totten states:

"The decree itself was actually issued upon Tuesday, the 14th of Nisan, just 5252 days before Nehemiah completed his 52 days' labor on the walls of Jerusalem, and from its date, as here specified, to the day of the Saviour's baptism [22nd day of the fourth civil month of 4026A.M.] there were just 176,412 days or 483 years."

Nehemiah, the State Cup-bearer of Artaxerxes Longimanus, received a report of conditions at Jerusalem which sent him into mourning, fasting and prayer because of evil afflicting the city. When later Nehemiah presented the cup to the King, he was asked by him:

"Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." (Neh. 2: 2.)

Nehemiah informed the King that he was sad because Jerusalem was wasted and the gates of the city consumed with fire. The King asked what he requested and Nehemiah said:

"That thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." (Neh. 2: 5.)

Beside the command to rebuild Jerusalem and its walls, Nehemiah received letters to the Governors beyond the River, and one to Asaph relative to the material required for his enterprise. So he set forth with the goodwill of Artaxerxes and, accompanied by a strong escort, went to Jerusalem. The walls were built under his direction as prophesied "in troublous times," the account of which is recorded

in the Book of Nehemiah. This mission to Jerusalem, under the decree to rebuild Jerusalem, occurred in the year 3557 A.M. (442B.C.). The year 28 A.D. is 483 lunar years later (4026A.M.).

The seventy years of desolation began for Judah and Jerusalem in 3417A.M. (583-582B.C.) when, following the destruction of the city and Temple by Nebuchadnezzar, Gedaliah was murdered and Johanan abandoned Palestine. The seventy-year period ended in 3487 A.M. (512B.C.). This was the 4th year of Darius Hystaspes in which the word of the Lord came to Zechariah (Zech. 7: 1). Beginning with this year, seventy Sabbatic years, according to the Post-Exilic Jubilee scale, end at the anointing and baptism of Jesus Christ on January 8, 28 A.D. (4026 A.M.).

The following tabulation illustrates the prophetic significance of the year marked by the chronological time table given to Daniel by Gabriel:

3417 A.M. Gedaliah murdered.
70 years, desolation of Jerusalem.

3487 A.M. 4th of Darius (Zech. 7: 1).
49 years, Jubilee count.

3536 A.M. End of First Post War Jubilee.
490 70 weeks of Daniel.

4026 A.M. Year of Baptism of Christ.

3543 A.M. Edict to Ezra.
483 Solar years.

4026 A.M. Year of Baptism of Christ.

3557 A.M. Nehemiah commissioned.
469 Solar years (483 Lunar years).

4026 A.M. Year of Baptism of Christ.

Professor C. A. L. Totten states:

"Jesus repaired to John at the Jordan who baptized him on Thursday, Tebeth 22nd, which was January 8th, 28 A.D. And here endeth the 7 plus 62 weeks of years referred to by Gabriel in Daniel 9: 25, whether measured on solar time from Ezra, or on lunar time from Nehemiah."

The Angel Gabriel informed Daniel:

"And after threescore and two weeks shall Messiah be cut off, but not for himself." (Dan. 9: 26.)

From the day of the baptism of our Lord to the crucifixion was just 62 literal weeks (434 days) when He was "cut off," not for Himself, but for the sins of His people. This brought the crucifixion on Nisan 14th, 4027 A.M., or March 17, 29 A.D.

Not one of the evangelists specifies the time between the baptism and death of Jesus Christ, but the prevailing opinion during the first three Christian centuries was that the mission of Christ lasted a little over a year.

Without resorting to the testimony of the early fathers, let us re-examine the Gospels themselves. They teach but two Passovers – one at the beginning and the other at the end of our Lord's ministry. The first three, or synoptic, Gospels record the transactions of but one year. The only difficulty is in a misunderstanding of the chronological ar-

rangement of the Gospel of John. In the mouth of these three witnesses, Matthew, Mark and Luke, the question should be established and means sought to harmonize the statements of John with their testimony. A close examination of John's record, critically and carefully compared with those of the other three, should satisfy everyone that the Passover referred to in connection with the miracle of the feeding of the five thousand (John 6: 4-14) was the one which witnessed the crucifixion itself. John in no way intimates there was a second and third Passover.

The evidence of Daniel's prophecy, the calendar and the record of the Gospels, plus the fact that the antitype must fulfill all the requirements of the type, should be sufficient to establish the one-year ministry of our Lord. When to this is added the concurrent and unchallenged belief in the one-year ministry in the days of the early fathers, it is presumptuous to question the fact of the "acceptable year of our Lord" – a *year* that was honored by His presence on the earth, during which He preached the Gospel to the poor.

## Explanatory Memoranda

This work is divided into Parts by "PICA CAPS;" into Periods by "10-POINT CAPS;' into Sections by Arabic figures, of "10-point Condensed Gothic," such as **163.** etc.; and into ordinary Paragraphs.

The Body of the Text is in "10-point type;" all Quotations from the Old Testament being "put down" into "8-point type."

The Lord's own words begin, at each paragraph, with a word or so in **"10-point Jensen;"** and His quotations from the Old Testament always begin with a word or so in "8-point Jensen." *The words of the Deity are printed in full face* **"10-point Jensen"** *throughout.*

CAPITALS are freely employed, both according to the ordinary usage and in a special way. In the latter case, an apparently odd Capital indicates that two or more Greek words have been combined. For instance, ὁ πατηρ αυτου "the father of-him" (Luke i. 67) is rendered "his[3] Father.[1,2]"

It will be noticed that all English words springing from a single Greek word are hyphened together; for instance (Luke i. 1.) αναταξασθαι, is translated "to-draw-up-in-order," while certain words that are compound ones in English have been left separated by a space, because they spring from two Greek words; for instance, ὁς αν, who

ever; ει μη, except; ει μητι unless; εως αν, until. These, in "free" translation, would, of course, be written "whoever," "except," "unless," until," etc.

Brackets "[ ]" surround such words or clauses as are still in controversy because not found in all the ancient Codices, while a reversed bracket ([) following a Reference, means that a part only of this verse is used, or interwoven at this place. (See Mark ix. 36 [ § 41.)

Parentheses "( )" are used as an ordinary means of separative punctuation; so, also, are dashes, "—".

The minor Greek particles used at the beginnings of sentences, such as δε, και, etc., are, for the sake of euphony, translated, "but," "now," "and," "also," and so-forth, as occasion suggests, so as to translate repetition and avoid tautology.

Punctuation has been used copiously throughout, but rather for interpretative purposes than for reading marks. Yet this is not regarded as already crystalized; so advice is desired from those who are skilled in this art; for, as stated in our opening Card, folio iii, we are intending to "hold" this entire work "in type" against all genuine advice that comes in to supplement our efforts. If, then, you are for the Truth, lend us your help, so that our mutual neighbors also may become one therewith.

The "style" is intentionally Emphatic, both by use of Capitals and of Punctuation; but here and

ever; *ει μη*, except; *ει μητι* unless; *εως αν*, until. These, in "free" translation, would, of course, be written "whoever," "except," "unless," until," etc.

Brackets "[ ]" surround such words or clauses as are still in controversy because not found in all the ancient Codices, while a reversed bracket (]) following a Reference, means that a part only of this verse is used, or interwoven at this place. (See Mark ix. 36 [ § 41.)

Many of the controversial words are Anglicized directly out of their regular Greek form, because this translation is not intended to be sectarian, nor, least of all, dogmatic; but is intended to be "free ground" to all concerned. Thus, "Baptism" (whether immersion or sprinkling); "Aionian" (whether eternal or age-lasting, or what-not, according to circumstances); "Lepton," "Assarius," etc. (values without exact equivalents in our English coin); "Christ" (whether best "The-Anointed-One" or "the Messiah"), etc., are left for the readers to look up for themselves; because we have done this for our own selves, but are not in this particular enterprise, to proslyte any one out of his freedom, and into our own personal conclusions. We think that it is best to give our neighbors only the bare data at first and let them form their own judgment according to the facts themselves, and so become at one with That One who alone reveals secrets and only to those who seek.

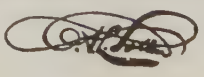
Such words as "Genennah," "Hades," "Tar-

tarus," etc., are of course left untranslated, and the word "Hell" will not be found in the "Harmony." —Not because we doubt the existence of what will amply satisfy the Scriptural significance of the Original words, but because controversy has sent us back to them!

The direct order of the Greek text has been preserved in the translation wheresoever (even at some sacrifice of style) it has been possible so to do. Of course, this has necessitated to some degree a special punctuation, which, wherever it appears to be superfluous, will be understood by our readers from this point of view. We are seeking after the basis of the sequence, and are not aiming to rearrange the Resultant Gospel in the best English "form"; nor are we trying to smooth it off into a modern paraphrase, but are aiming rather to give the Originals their due as written.

Sub-divisions of Sections are occasionally introduced as "(*d*) *The return to Nazareth*" (§68, p. 22), so as to break up the topic into subjects; but in this edition only the main Chronological data are supplied.

Readers will note that they are absorbing the summed-up testimony of Matthew, Mark and Luke —that is, of the Synoptical Gospels; and of John; together with some Collateral matter drawn at large from the Acts (Luke), and from the Epistles (Peter and Paul), in this Resultant Version of the Gospel.



# Sample Texts Interwoven.

The following sample will illustrate our method of arriving at the Interwoven Harmony. It represents the *Ideal Style* "C," in which the work *would* be issued had we the means—except that the Greek would be taken from fonts of our own recently patented Triple Logotypes, with which we will be enabled to set up both the English Pronunciation and the Numerical value of each word in addition to the regular Greek text and its Translation.

By reading down any column, Matthew's for instance, one obtains all that any witness, as Matthew, records; while into the outer column the Composite Interwoven text is consolidated.

Style "B" would be the same as "C," omitting the Greek, while Style "A" or the *Resultant* Composite Gospel is the one set forth in this present work, as the reader will perceive on turning to our Section 295, and comparing it with the fourth column of this exegesis.

In the meantime, if any of our readers will compare our Interwoven Translation with those found in the Authorized and Revised translations respectively, they will perceive the grounds of specific difference, as well as the force of our own Composition.

# THE PARABLE OF THE PATCH.

| Matt. IX, 16. (§ 116) | Mark II, 21. (§ 35) | Luke V, 36. (§ 116) | Harmony. (§ 295) |
|---|---|---|---|
| "Δὲ[2] now | | Δὲ[2] now | Now |
| | | καὶ[3] also | also |
| | | Ἔλεγεν[1] he-spake | he-spake |
| | | παραβολὴν a-parable | a-parable |
| | | πρὸς unto | unto |
| | | αὐτοὺς them; | them, |
| | | ὅτι that | to wit: |
| οὐδεὶς[1] no-one | "Οὐδεὶς no-one | "Οὐδεὶς no-one | "No-one |
| ἐπιβάλλει putteth | | ἐπιβάλλει[6] putteth | putteth |
| | ἐπιράπτει[4] seweth | | —(Seweth)— |
| ἐπίβλημα a-patch | ἐπίβλημα[1] a-patch | ἐπίβλημα[1] a-patch, | a-patch |
| | | σχίσας[5] it-having-been-rent | rent |
| | | ἀπὸ[2] out | out |
| | | καινοῦ[4] of-new | of-new |
| | | ἱματίου,[3] material | material— |
| ῥάκους out-of-cloth | ῥάκους[2] out-of-cloth | | out-of-cloth |
| ἀγνάφου unfulled | ἀγνάφου[3] unfulled | | unfulled— |
| ἐπὶ upon | | | upon |
| παλαιῷ·[2] old | | | old |
| ἱματίῳ[1] material, | | | material, |

| Matthew. | Mark. | Luke. | Harmony. |
|---|---|---|---|
| | | *for instance* | *for instance,* |
| | ἐπὶ | ἐπὶ | |
| | upon | upon | upon |
| | παλαιόν,[2] | παλαιόν ·[2] | |
| | an-old | an-old | an-old |
| | ἱμάτιον[1] | ἱμάτιον[1] | |
| | mantle, | mantle; | mantle ! |
| γὰρ[4] | | | |
| for | | | for, |
| | δὲ[1] | δὲ[4] | |
| | then | then | then, |
| | εἰ[3] | εἰ[3] | |
| | if-so | if-so | if-so, |
| αἴρει[3] | αἴρει[6] | | |
| it-stretcheth, | stretcheth-it | | stretcheth-it |
| | μή,[5] | | |
| | not, | | not, |
| | | καὶ[6] | |
| | | even | even |
| | | σχίσει,[2] | |
| | | rendeth-it | rendeth-it |
| | | μήγε,[5] | |
| | | not-thoroughly | not-thoroughly, |
| αὐτοῦ[3] | αὐτοῦ, | | |
| of-him | of-him[3] | | —his |
| τὸ[1] | τὸ | | |
| the | the | | Patch,— |
| πλήρωμα[2] | πλήρωμα[1] | | |
| patch | patch | | |
| | τὸ[4] | τὸ[7] | |
| | the | the | the |
| | καινὸν[5] | καινον[5] | |
| | new | new-piece ? | new |
| ἀπὸ | ἀπ'[2] | | |
| away-from | away-from | | away-from |
| τοῦ | τοῦ | | |
| the | the | | the |
| | παλαιοῦ, | | |
| | old-one, | | old |
| ἱματίου | | | |
| material, | | | material, |

| Matthew. | Mark. | Luke. | Harmony. |
|---|---|---|---|
| καὶ | καὶ | | and |
| and | and | | |
| | *doth not* | | *doth not* |
| χεῖρον | χεῖρον | | |
| a-worse | a-worse | | a-worse |
| σχίσμα | σχίσμα | | |
| rent | rent | | rent |
| γίνεται.[1] | γίνεται. | | |
| occurs. | occur? | | occur? |
| | | Καὶ | |
| | | why-even | Why,-even |
| | | τῷ | |
| | | with-the | with-the |
| | | παλαιῷ | |
| | | old-stuff | old-*stuff* |
| | | συμφωνήσει | |
| | | it-harmonizeth | it-harmonizeth |
| | | οὐ[1] | |
| | | not, | not, |
| | | τὸ[4] | |
| | | that | that |
| | | ἐπίβλημα[3] | |
| | | patch | patch |
| | | ἀπὸ | |
| | | from | from |
| | | τὸ | |
| | | the | the |
| | | καινὸν | |
| | | new-piece!" | new-piece! |

Let us now proceed to the Gospel itself, thus Interwoven, and duly Harmonized according to the principles laid down in the Introduction, remembering the text.

"Blessed *be* the one-reading, and those heeding the words of-the Prophecy, and strictly-observing the things written in it, for the time is at-hand."

*Rev. i. 3.*

# PART I.

## PRELIMINARY.

*From Sat., Oct. 28th, (or Bul 26th), 5 B. C., to Sat. Aug. 23d, (or Ve-Adar 3d), 27 A. D.*

PERIODS I TO VI.

*"And I-saw [another] Angel flying in Mid-Heaven, having*
*An-Aionian Gospel*
*To-announce unto-those dwelling on the Earth, — even unto every Nation, and Tribe, and Tongue, and People."*
*Rev. xiv. 6.*

PERIOD I.

## (*a*) THE TITLE.

[According to Mark.]

1 THE-BEGINNING

OF-THE

# GLAD-TIDINGS

OF

JESUS CHRIST, SON OF GOD.

---

[Even] as it-is-written in [the Prophets]:

"Behold, I send my Messenger before thy face, who will-prepare thy Way [before thee]."

"The-Voice [of-one] crying-out in the wilderness, 'Make-ye-ready the-Lord's Way! Straight make-ye his Highways!"

— ISAIAH THE PROPHET.

"*For the-defense of-the Gospel am-I-placed.*"

*Philippians i. 16.* [

"*And I wish you to-know, brethren, that the-things be-*FALLING *me have-resulted rather for the-advancement of-the Gospel.*"

*Philippians i. 12.*

## (*b*) THE DEDICATION.

[According to Luke.]

2 Inasmuch-as many have-taken-it-into-their-own-hands to-draw-up-in-order a-recension of those things now-fully-established among us,

So,-precisely-as those having-become ministers of-the Word and eye-witnesses from the-Beginning represented to-us,

Hath-it-seemed-good unto-me-myself, having-traced-out all-things accurately from-the-first, to-write systematically unto-thee,

MOST-EXCELLENT

THEOPHILUS,

In-order-that thou-mightest-ascertain-for-thyself, the absolute-reliability of-the-data, concerning which thou-hast-been orally-instructed.

*" For you-remember brethren, our Labor and toil. Working night and day, so as not to-burden any-one of-you, we-published unto you the Gospel of-God.*

*I. Thess. ii. 9.*

PERIOD II.

# (*a*) THE PREFACE.

[According to Matthew.]

3 JESUS CHRIST'S RECORD OF-DESCENT.

A-son-of David; a-son-of Abraham.

4 (*a*) Abraham begot Isaac;
(*b*) And Isaac begot Jacob;
(*c*) And Jacob begot Judah and his Brothers;
(*d*) And Judah begot Pharez and Zerah by Tamar;
(*e*) And Pharez begot Hezron;
(*f*) And Hezron begot Ram;
(*g*) And Ram begot Amminadab;
(*h*) And Amminadab begot Nahshon;
(*i*) And Nahshon begot Salmon;
(*j*) And Salmon begot Boaz by Rahab;
(*k*) And Boaz begot Obed by Ruth;
(*l*) And Obed begot Jesse;
(*m*) And Jesse begot David the King;
(*n*) And David [the King] begot Solomon by the *widow* of Uriah.

5 (*a'*) And Solomon begot Rehoboam;
(*b'*) And Rehoboam begot Abijah;
(*c'*) And Abijah begot Asa;
(*d'*) And Asa begot Jehoshaphat;
(*e'*) And Jehoshaphat begot Joram;
(*f'*) And Joram begot Uzziah;

(*g'*) And Uzziah begot Jotham;
(*h'*) And Jotham begot Ahaz;
(*i'*) And Ahaz begot Hezekiah;
(*j'*) And Hezekiah begot Manasseh;
(*k'*) And Manasseh begot Amon;
(*l'*) And Amon begot Josiah;
(*m'*) And Josiah begot Jechoniah and his Brothers near the Babylonian captivity;
(*n'*) And during the Babylonian captivity, Jechoniah begot Salathiel.

6 (*a''*) And Salathiel begot Zerubbabel;
(*b''*) And Zerubbabel begot Abiud;
(*c''*) And Abiud begot Eliakim;
(*d''*) And Eliakim begot Azor;
(*e''*) And Azor begot Sadoc;
(*f''*) And Sadoc begot Achim;
(*g''*) And Achim begot Eliud;
(*h''*) And Eliud begot Eleazar;
(*i''*) And Eleazar begot Matthan;
(*j''*) And Matthan begot Jacob;
(*k''*) And Jacob begot Joseph;
(*l''*) The Father of-Mary;
(*m''*) Out-of Whom was-begotten Jesus;
(*n''*) The-One called "Christ."

7 Therefore, all the generations from Abraham till David, *are* fourteen generations.

And, from David till the Babylonian Captivity, *are* fourteen generations.

And, from the Babylonian Captivity till the Christ, *are* fourteen generations.

## (*b*) THE INTRODUCTION.

[According to John.]

8 In The-Beginning
Was
THE WORD, and THE WORD
Was with
THE DEITY,
And
THE WORD was DEISTIC:
THAT-ONE
Was with
THE DEITY
At The-Beginning.
EVERYTHING was-transacted through HIM;
And without
HIM
There-was-transacted not-even one-thing
That hath-been-effected.
LIFE was In HIM,
And
THAT LIFE was THE LIGHT
of men!
LIGHT Then,-both shineth in DARKNESS,
And
DARKNESS May-not-overcome IT.
*Amen!*

**9** There-came a-man, sent-forth from God, his name John. He came for a-witness—that he-might-bear-witness concerning THE LIGHT, and-so-that all might-believe through him.

This-one was not THE LIGHT, but so-that he-might-bear-witness—concerning THE LIGHT.

HE-was the THE LIGHT, which enlighteneth every man—THE-ONE-COMING into the world.

**10** HE-was in the world, and the world through HIM was-brought-about, yet the world knew HIM not.

Unto HIS own HE-came, and HIS own unto-themselves-received HIM not.

But as-many-as received HIM, unto-them did-HE-give power to-become children of-God,—to those believing in HIS NAME;—who not from bloods, nor of a-will of-the flesh, nor of the-will of-man, but of God were-begotten.

So

The WORD became flesh,

And tabernacled among

us.

# FACTS OF LIFE.

## PERIOD III.

(*a*) *The conception of John.*

**11** There-was, in the days of-Herod, the King of-the Jews, a-certain priest, by-name Zacharias, of the-Course of-Abijah: now his wife *was* of the daughters of Aaron, and her name Elizabeth.

Furthermore, they-were both righteous in-the-sight of God; walking, in all the commandments and ordinances of-the Lord, blameless.

And there-was not unto-them a-child, because Elizabeth was barren; and both were well-advanced in their Days.

**12** Now it-came-to-pass, in his Ministering, in the order of his Course before God, according-to the custom of-the priest-hood, his-lot-was to burn-incense, entering into the Sanctuary of-the Lord.

But all the multitude of-the people was praying without at-the hour of incense. And there-appeared unto-him an-angel of-the Lord, standing on the-right of-the altar of Incense.

Now Zacharias was-troubled when-he-beheld, and fear fell upon him. But the Angel said unto him:

"Fear not, Zacharias: because thy Supplication

hath-been-heard, and thy Wife Elizabeth, shall-bear a-son unto-thee, and thou-shalt-call his Name John.

And he-shall-be a-joy to-thee, and an-exultation: and many, on-account-of his Birth, shall-rejoice.

For he-shall-be great in-the-sight of-the-Lord; and wine and strong-drink by-no means may-he-drink; but with-an-holy spirit shall-he-be-filled, even from his mother's womb.

"And many of-the sons of-Israel shall-he-turn unto the-Lord their God. And he shall-go-before, in-the-sight of-Him, in the-spirit and power of-Elijah, to-turn the-hearts of-the-fathers to the-children, and the-disobedient, by the-wisdom of-the-righteous;—to-prepare for-the-Lord a-people made-ready."

**13** And Zacharias said unto the Angel:

"By what shall-I-know this? for I am an-old-man, and my Wife *is* far-advanced in her Days."

**14** And answering, the Angel said unto him:

"I, am Gabriel,—the-one standing in-the-presence of God—and I-am-sent-forth to-speak unto thee, and to-glad-tiding unto thee these things. And behold, thou-shalt-be silent, and un able to-speak until the day these-things come-to-pass, because thou-believedst not my Words, which shall-be-fulfilled during their Season."

**15** Now the people were waiting-for Zacharias, and wondering during his delay in the Sanctuary. But, on-coming-out, un able-was-he to-speak to-them; and they-perceived that he-had-seen a-vision in the Sanctuary, for he was-making signs to-them, and remained dumb.

16 And it-came-to-pass, as the days of his ministration were-fulfilled, he-departed unto his House.

17 Now after these Days, Elizabeth, his Wife, conceived.

18 And she-concealed herself five months, saying that:

"Thus unto-me hath the Lord done, in the days when he-looked-upon *me*, to-take-away my Reproach among men."

(*b*) *The annunciation to Mary.*

19 But at the Sixth Month, the Angel Gabriel was-sent from God to a-city of Galilee, by name Nazareth, unto a-virgin (betrothed to-a-man whose name *was* Joseph) of the-house of-David; and the name of-the virgin *was* Mary. So the Angel, drawing-nigh unto her, said:

"Hail, Favored-One! the Lord *is* with thee: [Thou Blessed-One among women!]"

20 But she, at the message, was-greatly-agitated, and she-deliberated-within-herself what this Salutation could-be.

21 And the Angel said unto-her:

"Fear not, Mary; for thou-hast-found favor with God. And behold, thou shalt-conceive in the-womb, and shalt-bear a-son, and thou-shalt-call his Name

**Jesus.**

The-same shall-be Great; and a Son of-the-Highest shall-he-be-called; and the-Lord God shall-give to-him the throne of-David his Father; and he-shall-reign over the house of-Jacob into the ages; and of His Kingdom there-shall-be no end."

**22** But Mary said unto the Angel:

"How shall this be, since I-know not a-man?"

**23** And the Angel, answering, said unto-her:

"An-Holy Spirit shall-come over thee, and an-energy of-the-Highest shall-overshadow thee, and therefore The-Holy-One begotten [of thee] shall-be-called The-Son of God.

"And behold, Elizabeth, thy Kinswoman, even she hath conceived a-son in her old age: and this-very month is the-sixth with-her, the so-called barren-one. For not impossible-shall-be with God every word *here-of*."

**24** So Mary said:

"Behold the handmaid of-the-Lord! It-may-be-done unto-me according to thy Word."

**25** And the Angel departed from her.

**26** Now Mary, arising in those identical days, went into the hill-country with haste, unto a-city of-Judah.

**27** And she-entered into the house of-Zacharias, and saluted Elizabeth.

**28** And it-came-to-pass, as Elizabeth heard the salutation of Mary, the babe leaped in her Womb; and Elizabeth was-filled *with*-Holy Spirit, and she-cried-out with a-loud voice, and said:

"Thou Blessed-One among women! and blessed the fruit of thy womb! Yet whence unto-me this? that the Mother of My Lord should-come unto me! For behold, as the voice of thy salutation came into mine Ears, the babe leaped in exultation in my Womb. And happy *is* she in-having-believed; for there-shall-

be a-fulfillment of-those-things told her from the Lord!"

**29** And Mary said:

"My Soul doth-magnify the Lord, and my Spirit hath-rejoiced in God my Saviour; Because he overlooked the low-estate of his handmaiden.

"For behold, from this time all Generations will-call me Blessed; For he-hath-done unto-me great things, the Mighty-One! And Holy *is* his Name. And his Mercy *is* unto generations of-generations, towards-those fearing him.

"He-hath-shewed strength with his arm, he hath-scattered the proud in-the-imaginations of-their hearts. He-hath-cast-down mighty-men from thrones, and hath-exalted humble-ones.

"The hungry did-he-fill with-good-things, and the-rich sent-he-away empty. He-hath-holpen Israel, his child, to-remember mercy—(As he-spake unto our Fathers)—toward Abraham, and toward his seed, even-unto an-age!"

**30** Now Mary abode with her about three months.

**31** And she-returned unto her Home.

(*c*) *The birth of John.*

**32** But to Elizabeth was-fulfilled the time for her to-bear, and she-brought-forth a son.

**33** And her Neighbors and kindred heard that the-Lord had-magnified his Mercy towards her, and they-rejoiced-with her.

**34** And it came-to-pass upon the eighth day they-came to-circumcise the little-child, and would-have-called him after the name of his father, "Zacharias." But answering, his Mother said:

"Nay! but he-shall-be-called 'John.'"

And they-said unto her that:

"There-is no-one among thy Kindred who is-called by this name."

Then made-they-signs unto his father, as-to what he-would desire him to-be-called. And, having-requested a-tablet, he wrote, saying:

"John is his Name."

And they-marvelled, all-of-them.

**35** Now his Mouth was opened instantly, and his Tongue *loosened.* So Zacharias, his Father, was filled with-Holy Spirit, and he spake-out blessing God.

**36** And fear came upon all dwelling-around them; and, in the whole hill-country of Judea, all these Things were talked about.

**37** And all those having-heard-thereof laid-it-away in their Hearts, saying:

"What then shall this Child be?"

**38** So the-hand of-the-Lord was with him.

**39** And he,-*Zacharias*,-prophesied, saying:

"Blessed-be the-Lord, the God of Israel, for he-hath-visited, and wrought redemption for his people;

"And hath-raised-up a-horn of-salvation for-us, in the house of-David his servant.

"(Even-as he-spake through the-mouth of the Holy-ones, of-those of old, of-his-own Prophets).

"A-salvation from our enemies, and from the-hand of-all those hating us:

"To establish mercy with our Fathers, and to-remember his holy covenant, the-oath which he-sware unto Abraham our Father:—

"To grant unto-us without-fear, (from the-hand of our enemies having-been-rescued), to-worship him in holiness and righteousness, in his presence, all [the length] of-our Days!

"And thou, little-child, a-Prophet of-the-Highest shalt-thou-be-called;

"For thou-shalt-go-before [the-face] of-the-Lord, to prepare his ways; so-as to-give knowledge of-salvation to his people, in remission of-their Sins, through the-tender mercies of-our God,

"By which [he-hath-visited us]—a Day-spring from on-high; to-shine on-those in the-darkness, and the-shadow of-death sitting; and-to-guide our Feet into the-way of-peace."

**40** And the little-child grew-up, and became-strong in-spirit; and he-was in the deserts until the-day of-his manifestation unto Israel.

## PERIOD IV.

### (*a*) *The birth of Jesus.*

**41** Now of Jesus Christ, the Genesis was after-this-manner: for his Mother, Mary, being-espoused to Joseph,—before, in-truth, they came-together—was-found with child, having-*become-pregnant* by-*virtue-of* a-Holy Spirit.

**42** Then Joseph her Husband, being a-just-man, and not willing to-publicly-expose her, was-inclined to-release her secretly.

**43** But, during-his reflection-on these-things, behold, an-angel of-the-Lord appeared to-him in a-vision, saying:

"Joseph, son of-David, fear not to-take Mary thy Wife, for that being-generated in her is out-of the-Spirit of-the-Holy-One. And she-shall-bear a-son, and thou-shalt-call his Name Jesus;—for he shall-save his People from their Sins."

**44** (Now all this was-done so-that there-might-be-fulfilled the statement of the Lord through the Prophet saying:

"Behold, the Virgin shall-be with Child, and bear a-son, and they-shall-call the name there-of Emmanuel"—

Which is, being-translated, "God with us.")

**45** Now Joseph, being-aroused from his slumber, did as the Angel of-the-Lord had-shown him; and he-took his Wife.

**46** (Yet he-knew her not until she brought-forth [the] Son [her First-born]; and he-called his Name Jesus).

**47** Now it-came-to-pass in those Days, there-went-forth a-decree from Cæsar Augustus to-register all the inhabited-earth.

**48** This was the first registry made, Cyrenius being-Governor of Syria.

**49** And all journeyed to-be-registered, each-one unto his-own City.

**50** And Joseph also went-up from Galilee out-of the-city of-Nazareth, into Judea, unto the city of-David, which is-called Bethlehem, (because-of his Being of the-house and lineage of-David), to-be-registered, along-with Mary His betrothed [wife], she-being pregnant.

**51** And it-came-to-pass during their Staying there

the days were-fulfilled for her delivery. And she-brought-forth her Son,—the first-born,—and she-dressed him, and laid him in the manger, because there-was not a-place for-them in the Guest-chamber.

(*b*) *The angelic anthem.*

**52** Now there-were Shepherds in this Same Country, abiding-in-the-field, and keeping watches by night over their Flock. And [behold] an-Angel of-the-Lord stood-by them, and the-Glory of-the-Lord shone-round them, and they-feared—*with*-great fear! So the Angel said unto-them:

"Fear-ye not; for behold, I-bring-glad-tidings to-you,—A-great Joy!—which indeed shall-be unto-all the people; in-that there-was-born unto-you, this-day, a-Saviour who is Christ the-Lord!—in the-city of-David!

"And this unto-you *is* the-token:—Ye-shall-find the-babe enswathed, *and* lying in a-manger."

**53** And suddenly there-came-to-be, with the Angel, a-multitude of-the-host of-Heaven, praising God and saying:

"Glory in the-Highest unto-God! And on Earth Peace! Among men—Good Will!"

**54** Now it-came-to-pass, as the Angels went-away from them into Heaven, *that* also the men, the Shepherds, said to one-another:

"We-should-set-out, now, as-far-as Bethlehem, and verify this Thing, thus done, which the Lord hath-made-known unto-us."

**55** So they-came, having-made-haste; and they-

found both Mary and Joseph, and the babe lying in the manger.

**56** So the Shepherds returned, glorifying and praising God for all which they-had-heard and seen, even-as it-had-been-told unto them.

**57** So, having-verified-it, they-published, [all-around], the declaration which was-spoken unto-them concerning this Little-child.

**58** And all who heard-thereof wondered, about what had-been-told by the Shepherds unto them.

**59** But Mary prudently-treasured all [these] circumstances, deliberating over-them in her Heart.

(*c*) *The presentation in the Temple.*

**60** Now when the-eight days were-fulfilled to-circumcise him, then was-he-called *by* his Name—JESUS—that-one given by the Angel before his Conception in the womb.

**61** And, when the days were-fulfilled of their purification, according-to the law of-Moses, they-brought him to Jerusalem, to-present *him* to the-Lord—(As it-is-written in the Law of-the-Lord that:

"Every male, opening a-womb, shall-be-called Holy unto the-Lord,"—

And to offer a-sacrifice according-to that-aforesaid in the Law of the Lord:

"A-pair of-turtle-doves; or, two young pigeons."

**62** And behold, there-was a-man in Jerusalem, whose name *was* Simeon; and this Man *was* righteous and devout, waiting-for the-consolation of-Israel; and an-Holy Spirit was upon him. And it-was divinely-intimated to-him by the Holy Spirit *that he*

*was* not to-see death before in-very-truth he-should-see the Lord's Christ.

**63** So he-came by The Spirit, into the Temple, even as the parents brought-in the little-child Jesus, to-do these-things according-to the custom of-the Law concerning him. And he took him into his Arms, and blessed God, and said:

"Now mayest-thou-release thy Servant, O-Sovereign, according-to thy Word, in peace;

"Because mine Eyes have-seen thy Salvation, which thou-hast-prepared in the-face of-all Peoples;

"A-light, for the-enlightenment of-the-nations, and the-glory of-thy people Israel."

**64** And [Joseph], his Father, and the Mother, were marvelling, at those words-spoken concerning him.

**65** So Simeon blessed them; and he-said unto Mary his Mother:

"Behold, this-one is-set for the-falling and the-rising-up of many in Israel; and for a-sign of-controversy,—(and also through-thine own Soul a-sword shall-pierce,)—in-order that the-incentive-qualities of many hearts may-be-revealed."

**66** Now there-was Anna, a-prophetess, a-daughter of-Phanuel, of the-tribe of-Asher; she was-far-advanced towards many days, having-lived seven years with a-husband after her Virginity, and she *had-been* a-widow about eighty-four years; who departed not from the Temple; with-fastings and prayers serving night and day.

**67** And she that very moment standing-by, gave-

thanks-unto the Lord, and spake concerning him to-all those seeking-for redemption in Jerusalem.

(*d*) *The return to Nazareth.*

**68** So, when they-had-accomplished all things according-to the Law of-the-Lord, they-returned into Galilee, unto their-own City, Nazareth.

**69** Now the little-child grew, and was-strengthened [in-spirit], being-filled with-Wisdom; and the-favor of-God was upon him.

**70** And his Parents went-up each year unto Jerusalem, to-the Feast of-the Passover.

## PERIOD V.

(*a*) *The visit of the Magi.*

**71** Now Jesus, having-been-born at Bethlehem of Judea, during the-days of-Herod the King, behold, Wise-men from Eastern-lands came unto Jerusalem, saying:

"Where is the new-born King of-the Jews? for we-saw his Star in the East, and are-come to-do-homage unto-him."

**72** But having-heard, Herod the King was alarmed, and all Jerusalem with him;

**73** And having-called-together all the Chief-priests and Scribes of-the People, he-inquired of them where the Christ should-be-born.

**74** And they said unto-him:

"In Bethlehem of Judea, for thus it-is-written by the Prophet:

"'And thou Bethlehem, land of Judea! In-no-wise least art-thou among the Princes of Judah; For out of-thee

shall-come-forth The-Prince, who shall-shepherd my people Israel.'"

75 Then Herod, privately, having-called the Wise-men, ascertained-exactly from them the time of-the Star's appearing.

76 And sending them unto Bethlehem, he-said:

"On-continuing-your-journey inquire exactly concerning the little-child, and as-soon-as ye-have-found-out, report to-me, that I-also, going, may pay-homage unto-him."

77 And they, having-heard of-the King, departed.

78 And behold, the Star, which they-saw in the East, arose-before them, until, going, it-culminated over where the young-child was.

79 And upon-seeing the star, they-rejoiced-with exceeding great joy.

80 And, being-come into the house, they-saw the young-child, with Mary his Mother; So, prostrating-themselves, they-did-homage unto-him; and opening their Treasures, they-offered unto-him gifts—Gold and Frankincense and Myrrh.

81 And, (being-warned in a-dream not to-return to Herod), by an-other way they-withdrew into their Country.

(*b*) *The flight to Egypt.*

82 Now, *on*-their withdrawal, behold, an Angel of-the-Lord appeareth in a-Vision unto Joseph, saying:

"Arising, take-up the little-child and his Mother, and flee into Egypt; and be-thou there un till whensoever I speak unto thee; for Herod is-about to-seek-out the little-child in-order to-destroy him."

**83** Then he, arising, took the young-child and his Mother, by-night, and withdrew into Egypt;

**84** [And he-was there until the decease of-Herod; so-as to-fulfill the word-spoken by the Lord through the Prophet, saying:

"Out-of Egypt have-I-called-back my Son."]

(*c*) *The massacre of the innocents.*

**85** Then Herod, seeing that he-was-mocked by the Wise-men, was-enraged exceedingly; and, sending-forth, he-slew all the boys, (those in Bethlehem, and in all her Borders), from two-years and under, according to the time,—which he-had-learned-exactly from the Wise-men.

**86** (Then was-fulfilled the word-spoken by Jeremiah the prophet, saying:

"A Voice in Ramah was-heard, [lamentation and] weeping and great mourning, Rachel bewailing her Children, and not willing to-be-comforted, because they-are not.")

(*d*) *The return to Nazareth.*

**87** But, Herod having-died, behold, an-Angel of-the-Lord, in a-vision, appeareth unto Joseph in Egypt, saying:

"Arising, take-up the little-child, and its Mother, and go-thou into the-land of-Israel; for they-are-dead—those seeking the life of-the young-child."

**88** Then he, arising, took-up the young-child, and his Mother, and came into the-land of Israel.

**89** But hearing that Archelaus was-reigning over Judea, instead of-Herod his Father, he-was-afraid to-go there;

**90** And being-warned by a-vision, he-withdrew into the region of Galilee.

**91** So going-back, he-went to-dwell in the-city called Nazareth;

**92** In-order-that there-might-be fulfilled the word-spoken through the prophets, that:

"'The Branch,' shall-he-be-called."

## PERIOD VI.

### (*a*) *Jesus in the Temple.*

**93** And, when he-became twelve years, they had-gone up [unto Jerusalem], according-to the custom of-the Feast.

**94** And, having-completed the days, upon their Return, Jesus the boy, remained in Jerusalem.

**95** And Joseph knew-*it* not, nor his Mother. But, having-supposed him to-be in the company, they-went-on a-day's Journey;

**96** And they-sought him among their kinsfolk and their acquaintances.

**97** And not finding *him*, they-returned to Jerusalem seeking him.

**98** And it-came-to-pass, after three days, they-found him in-the Temple, sitting in-the midst of-the teachers, both listening unto-them, and questioning them.

And all were astonished [those-who were-hearing him,] at his Understanding and Answers. And upon-beholding him, they-were-amazed, and unto him his Mother said:

"My-child, why hast-thou dealt thus with-us?

Behold thy Father and-I in-distress have-sought-for thee!"

And he-said unto them:

"**Why,** so, did-ye-seek me? Know-ye not that in these, the-*courts* of my Father, it-behooved me to-be?"

And they understood not the saying which he-spake unto-them.

(*b*) *They return to Nazareth.*

**99** So he-went-back with them, and came to Nazareth; and he-was subject unto-them.

**100** Yet his mother treasured-up all these words in her heart.

**101** And Jesus advanced in-wisdom, and in-vigor, and in-favor with God and men.

# PART II.

*From just before Tabernacles, 27 A.D., to Passover Season, 28 A.D., or about Sat. Aug. 23d, (Ve-Adar 3d), 27 A.D. to Sat. Mar. 20, (Nisan 6th), 28 A.D.*

## PERIOD VII. ONLY.

*"And ye know also, O-Philippians, that in the-beginning of-the Gospel, when I-went-out from Macedonia, no congregation communicated with me in the-matter of-giving and receiving, except you only."*

*Philippians iv. 15.* [

## PERIOD VII.

### (*a*) *John's mission begins.*

**102** Now in the-Fifteenth year of-the Government of Tiberius Cæsar,—(Pontius Pilate being-Governor of Judea, and Herod being-Tetrarch of Galilee, but Philip his Brother being-Tetrarch of Ituria and the-Trachonitan region, and Lysanias of Abilene being-Tetrarch, under the-high-priests Annas and Caiaphas)—there-came the-Word of-God unto John the son of-Zacharias, in the wilderness.

**103** So in those particular days cometh John the Baptist, preaching in the wilderness of Judea: and he-came into the whole region-around the Jordan.—John came baptizing in the wilderness, and preaching a-baptism of-repentance, unto a-remission of-sins—and saying:

"Reform ye! for the Kingdom of-the Heavens hath-drawn-nigh!"

**104** For this is he-that was-spoken-of, by—(As it-is-written in the-book of-the words of)—Isaiah the Prophet, saying:

"A-Voice crying-out in the wilderness:
"'Make-ye-ready the way of-the Lord!
"'Straight make-ye his Paths:
"'Every valley shall-be-filled-up,
"'And every mountain and hill be-made-low;
"'And the crooked-places be-*made* into straight-ones,
"'And the rough into smooth ways;
"'And all flesh shall-see the salvation of God.'"

**105** Now the same John was clothed-in, had his

outer-Garment from, the-hairs of-a-camel, and a-belt made-of-skin around his Loins; and his Nourishment, (eating), was locusts and wild honey.

**106** And then there-went-out to him all the Judean land, and all those of-Jerusalem, and all the region-around the Jordan.

And they-were-baptized in the Jordan river by him, openly-confessing their Sins.

**107** But seeing many of-the Pharisees and Sadducees, coming to his Baptism, he-said unto-them—he-protested even to-those crowds coming-out to-be-baptized by him:—

"Broods of-Vipers! who admonished you to-flee from the coming wrath? Bring-forth, therefore, fruit worthy of-this reformation, and think not,—and begin not to-say in yourselves,—'We-have a-Father—Abraham.' For I-say unto-you that God is-able out-of these Stones, to-raise-up children unto Abraham! And [even] now, the axe at the root of-the trees lieth! Every tree therefore, not bearing good fruit, shall-be-cut-down, and shall-be-cast into the-fire."

**108** And the multitudes asked him saying,

"What therefore should-we-do?"

And, answering, he-saith to-them:

"He having two coats, let-him share-with the-one not having [any]; and he having food, in-like-manner let-him-do."

**109** And there-came even Publicans to-be-baptized, and they-said unto him:

"Teacher, what should-we-do?"

And he said to them:

"Nothing more than that appointed you exact ye!"

**110** And there-asked him also the-soldiers, saying:

"And we, what should-we-do?"

And he said to them:

"Molest no-one, neither falsely-accuse *any-one*, and be-ye-content-with your Wages."

**111** Now [to-the]-expecting of-the people, and the-reasoning of-all in their Hearts concerning John —Whether-haply he might-be the Christ?—John answered one-and-all, and cried-out, saying:

"I indeed baptize you in water upon reformation, but One coming after me is mightier than-I, of-whom I-am not worthy to-bear the sandals,—not worthy [even] bowed-down, to-loosen the thong of his Sandals.

"That-One shall-baptize you in Holy Spirit and fire; whose Fan is in his Hand; and he-will-clear-out his Threshing-floor, and he-will-gather his Wheat into his store-house; but the chaff will-he-burn up in-fire inextinguishable."

**112** And thus indeed, exhorting many other-things, he-preached-the-Glad-tidings-to the people.

(*b*) *The baptism of Jesus.*

**113** [And] then it-came-to-pass, in those particular days, Jesus cometh-along, from Nazareth of Galilee, towards the Jordan, unto John, to be-baptized by him.

**114** Now John would have hindered him, saying:

"I have need by thee to-be-baptized, and comest thou to me?"

**115** But Jesus, answering, said to him:

**"Suffer-it** now, for thus is-it becoming unto-us to-fulfill all righteousness."

**116** Then he-suffered him. And he-was-baptized by John in the Jordan.

**117** Now it-came-to-pass (upon the baptism of-one-and-all the people, and Jesus himself having-been-baptized, and continuing-in-prayer) he-went-up at-once out-of the water.

**118** And, (immediately-upon ascending from the water), he-saw—(the heavens-rending)—the sky to-have-been-opened, and the Holy Spirit,—in-a-bodily form like a-dove,—descending upon him.

And a-voice came from the sky,—out of the heavens—[saying]:

**"Thou art my Son, the Beloved-One, in whom—Thee,—I-delight!"**

Also, behold the heavens were-opened [unto-him], and the Spirit of God was-seen (descending like a-dove) [and] coming upon him.

Likewise, behold, the-voice out-of the heavens *was-heard* saying:

**"This-One is my Son, the Beloved-One, in whom I-delight!"**

**119** John testifieth concerning him; and he-cried-out saying:

"This-one was he-of-whom I-spake! 'The-one coming after me, before me hath-passed-on'—for my superior was-he!"

(*c*) *The official* (*paternal*) *succession.*

**120** And he, Jesus himself, was about thirty years-

old, being the-successor,—(as was-supposed a son)—of Joseph. of Heli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naum, of Esli, of Nagge, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joanna,

Of Rhesa, of Zorobabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Jose, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonan, of Eliakim,

Of Melea, of Menan, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon, of Naasson, of Aminadab, of Aram, of Esrom, of Pharez, of Juda, of Jacob, of Isaac, of Abraham, of Thara,

Of Nachor, of Saruch, of Ragau, of Phalec, of Heber, of Sala, [of Cainan?] of Arphaxad, of Sem, of Noe, of Lamech, of Mathusala, of Enoch, of Jared, of Maleleel, of Cainan, of Enos, of Seth, of Adam,

## OF GOD.

*(d) The trials in the wilderness.*

**121** And Jesus, full of-Holy Spirit, returned from the Jordan. Then immediately, The Spirit constraineth him; and Jesus was-led-out into the wilderness by The Spirit, to-be-tested by The Devil.

**122** So he-was-led-about by The Spirit. And he was in the wilderness forty days, being-tested by Satan—The Devil.

Now he-was with the wild-beasts; and he-ate not anything-at-all in those particular days.

**123** And, *on*-fasting forty days and forty nights, and *on*-their being-ended, afterwards he-was-hungry.

**124** And, approaching him, The Tempter,—The Devil,—said unto-him:

"If thou-art a-son of God, speak to this stone, that it-may-become a-loaf-of-bread—even-that these stones, these, shall-become loaves."

**125** But he, Jesus, answering unto him, said:

"**It is** written that:

"'**Not** on bread alone shall man live! But upon every-word proceeding from the-mouth of-God.'"

**126** Then The Devil taketh him up; and he-brought him into The Holy City, Jerusalem, and placeth him upon the wing of-the Temple; and he-saith unto-him:

"If thou-art The-Son of God, cast thyself down, from-this-place!—for it-is-written that:

"'Unto his angels shall-he-give-charge, concerning thee, to guard thee.'

"And that

"'Upon *their* hands shall-they-bear thee up, lest-at-any-time thou-dash thy Foot against a-stone.'"

**127** And, answering, Jesus said unto-him that:

(**"It-is-said**) again, [that-is] it is written:

"'**Not-at-all** shalt-thou-tempt the-Lord thy God.'"

**128** Again The Devil taketh him; and having-led him up into a-mountain exceedingly high, he-shewed and pointeth-out to-him, all the Kingdoms of-the inhabitable World, and their Glory, in a-moment of-time; and The Devil saith to-him:

"All these-things will-I-give unto-thee,—this Authority, altogether, and their Glory, (because unto-me hath-it-been-delivered-up, and to-whom soever I-will, I-give it).

"If therefore thou, falling-down, wilt-worship before me, it-shall-be thine entirely."

**129** And then answering, Jesus saith unto-him:

"**Get-thee** behind me Satan! For it-is-written,

"**The-Lord** thy God shalt-thou-worship; and unto-him alone shalt-thou-render-divine-service.'"

**130** And then, having-finished every trial, the Devil leaveth him,—he-departed from him for a-season.

**131** And behold, the Angels came and ministered unto-him.

*(e) John's testimony to the Jews.*

**132** Now this is the evidence of John, when the Jews from Jerusalem sent-forth Priests and Levites that they-might-ask him:

"Who art thou?"

So he-confessed, and denied not; but he-confessed that:

"I am not the Christ."

And they-asked him:

"What then? Elijah art thou?"

And he-saith:

"I-am not."

"That Prophet art thou?"

And he-answered:

"No!"

They-said, therefore, unto-him:

"Who art-thou? so-that an-answer we-may-give un to those having-sent us. What sayest-thou concerning thyself?"

Said-he:

"I [am]

'A-voice crying-aloud in the wilderness,'
'Make-ye-straight the way of-the-Lord—
as said Isaiah the Prophet."

Now those having-been-sent were of the Pharisees. And they-asked him, and said unto-him:

"Why then dost-thou-baptize, if thou art not the Christ, neither Elijah, nor a-Prophet?"

John answered them saying:

"I baptize in water; [but] amidst you standeth *one*, whom you know not,—the-One coming after me [who *was* before my generation]—of-whom I am not worthy that I-may-loose for-him the thong of a-sandal."

These-things occurred in Bethany, beyond the Jordan, where John was Baptizing.

(*f*) *John's testimony to his disciples.*

**133** In-the morning he-seeth Jesus coming-up to him, and he-saith:

"Behold the Lamb of God! him taking away the sin of-the world! This is-he of whom I said: 'After me cometh a-man who hath-gone before me, for he-was my chief.' And-I, I knew him not; but that he-might-be-manifested to Israel, for this am I come baptizing in Water."

And John testified, saying, that:

"I-saw the Spirit coming-down like a-dove from heaven, and it-abode upon him. Yet-I, I-knew him not; but He-who sent me to-baptize in water, that-One said unto-me:

**"'Upon whom thou-mayest-see the Spirit descending, and abiding upon him, the same is he baptizing in Holy Spirit.'**

"And-I have-seen, and I-have-borne witness that This-One is the Son of God!"

(*g*) *Jesus calls several disciples.*

**134** In-the morning, again, John was-standing, and two of his Disciples; and, having-looked-upon Jesus walking-about, he saith:

"Behold 'the Lamb of God!'"

And they-heard him—those two disciples—speaking; so they-followed-after Jesus.

But Jesus having-turned, and seeing them pursuing, saith unto them:

"**What** seek-ye?"

And they said unto-him:

"Rabbi," (which meaneth, being interpreted "Teacher"), "Where dwellest-thou?"

Saith-he to-them:

"**Come** and see!"

They-went therefore, and saw where he-dwelleth, and with him did-they-abide that Day. It-was about the-tenth hour. (*9–10 a. m.*)

**135** Andrew the brother of-Simon Peter, was one of the two of-those having-heard *the-words* of John, and having-followed him. The-same first findeth his own Brother Simon, and he-saith unto him:

"We have-found the Messiah!" (which is, being-interpreted, the-Christ). [And] he-brought-him to Jesus. Jesus having-looked upon-him said:

"**Thou** art Simon, the son of Jonah; thou shalt-be-called 'Cephas.'" (Which is-translated Peter).

**136** In-the Morning he-[Jesus]-desired to-go-forth into Galilee; and he-findeth Philip, and saith unto-him:

"**Follow**-thou me."

Now Philip was from Bethsaida, of the city of-Andrew and Peter.

**137** Philip findeth Nathanael and saith unto-him:

"Him-of-whom wrote Moses in the Law, and [of-whom] the Prophets [wrote], have-we-found!—Jesus the Son of Joseph, the-one from Nazareth."

And Nathanael said unto-him:

"Out-of Nazareth, can-there be any good-thing?"

Saith Philip to-him:

"Come-thou and see!"

**138** Jesus saw Nathanael coming to him, and he-saith concerning him:

"**Behold,** indeed an Israelite, in whom there is no guile!"

Saith Nathanael to-him:

"Whence knowest-thou me?"

Jesus answered and said unto-him:

"**Before** that Philip had-called thee, being under the fig-tree, did-I-see thee!"

Nathanael answered [and saith to-him]:

"Rabbi, thou art the Son of God! thou art the KING of Israel!"

Jesus answered and said to-him:

"**Because** I-said unto-thee, I-saw thee underneath the fig-tree, believest-thou?—Greater than-these-things shalt-thou-see!"

And, he-saith unto-him:

"**Verily,** verily say-I unto-you, [from now-on] ye-shall-see the heaven opened, and the angels of God ascending and descending unto the Son of Man."

(*h*) *The marriage at Cana.*

**139** And the third Day a-Marriage-feast occurred at Cana of Galilee; and the mother of Jesus was there. Now Jesus also was-invited, and his Disciples, to the Marriage-feast. And, having-fallen-short of-wine, the mother of Jesus saith unto him:

"They-have no wine!"

Jesus saith to-her:

"**What** *is-that* to-me, and to-thee, O-woman* (*i. e.*, *my dear mother*?)* Mine Hour not-yet hath-come!"

Saith his Mother to-the Ushers:

"What he may-bid you, that do-ye!"

Now there-were there six stone water-jars, (placed according to-the custom-of-purification of-the Jews), each holding two or three measures. Jesus saith unto-them:

"**Fill the** water-jars with-water.

And they-filled them up to the-brim. And he-saith unto-them:

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*Compare John xix. 26 and 27, where "Woman" is made the exact *equivalent* of "Mother:" and note, (for further information, as to *interpretation*), the use of "man" (ανερ) in Matt. i. 16, for "father." In corroboration of all this we quote (Kavanagh, Vol. II., p. 225): "As we have traced *bo* from *mo*, and *mo* from *am*, Hebrew of mother, we see that *woman* and *mother* have, when primarily considered, exactly the same meaning. This is confirmed by the following, given by Armstrong in his Gaelic dictionary: "A Gael, in speaking to his mother, says, '*a bhean*,' 'woman,' (O, woman) and not '*a mahathair*,' 'mother!'" (O, mother!) This is a case of the soft (sweet), vocative, and Mary understood it, for she gave her subsequent directions in simplicity and perfect confidence.

"**Draw-out** now, and bear unto-the ruler-of-the-feast."

And they-carried *some.*

Now when the ruler-of-the-feast tasted the water having-become wine, (and knew not whence it-was, but those ushers knew who had-drawn-out the water), the ruler-of-the-feast calleth the bridegroom. And he-saith unto-him:

"Every man at-first setteth-forth the good wine, and when they-have-drunk-freely [then] the inferior; thou hast-kept the good wine until now!"

This, the beginning of signs, did Jesus in Cana of Galilee, and manifesteth his Glory; and his Disciples believed in him.

(*i*) *A short visit to Capernaum.*

**140** After this he-went-down unto Capernaum—he, and his Mother, and [his] Brothers, and his Disciples.

**141** Now they-abode there,—not many days.

# PART III.

*From just before Passover, to about Pentecost, 28 A.D.*

*Tuesday, March 23d, (Nisan 9th), to Sunday, May 16th, (Sivan 4th), 28 A. D.*

## PERIODS VIII AND IX.

*"For ye-know yourselves, brethren, that Introduction of-ours unto you, that not in-vain hath-it-been ; but having-previously-suffered, and been-injuriously-treated as ye-know, at Philippi, we-were-emboldened by our God to-speak unto you the Gospel of God with much danger."*

*I. Thess. ii. 1-2.*

## PERIOD VIII.

*(a) Jesus goes up to Passover.*

**142** And the Passover of-the Jews was at-hand; so Jesus went-up to Jerusalem.

**143** And he-found in the Temple those selling oxen, and sheep, and doves; and the money-changers sitting-around. And having-made a-whip out-of rushes, he-drove all-*of-them* out-of the Temple, both the sheep and the oxen; and of-the brokers he-poured-out the coin; and the tables did-he-overturn. And unto-those selling the doves he-said:

"**Take** these-things hence; make not the House of my Father a-house of merchandise!"

**144** ([And] his Disciples remembered, that having-been-written; it is:

"The zeal of thine House shall-eat-me-up)."

**145** So the Jews answered and said unto-him:

"What sign dost-thou-show us, in-that thou-doest these-things?"

Jesus answered, and said unto-them:

"**Destroy** this Temple, and in three days will-I-erect it!"

Said therefore the Jews:

"Forty and six years was this Temple being-built, and thou, in three days will-thou-erect it?"

But He spake concerning the Temple of his body.

**146** (When therefore, he-was-raised-up out-from-among the-dead, his Disciples remembered that he-

had-asserted this; and they-believed in-the Scripture, and in-the word which Jesus spake).

**147** Now when he-was in Jerusalem, at the Passover, on the Feast-day, many believed in his Name, viewing his Signs which he-did.

**148** But he, Jesus, entrusted not himself unto them; for it-behooved Him to-know all-men; and likewise he-had no need that any-one should-testify concerning Man, for he-himself knew what was in Man.

(*b*) *His interview with Nicodemus.*

**149** Now there-was a-man of the Pharisees, Nicodemus his name, a-ruler of-the Jews.

**150** The-same came unto him by-night, and said to-him:

"Rabbi, we-know that from God thou-hast-come *as* a-teacher; for no-one can do these Signs which thou doest, if God be not with him."

Jesus answered and said unto-him:

"**Verily,** verily, I-say unto-thee if one be not born from above, he-is not able to-see the Kingdom of God."

Saith unto him Nicodemus:

"How can a-man be-born being old? he-is not able into the womb of his mother a-second time to-enter and be-born!"

Jesus answered:

"**Verily,** Verily, say-I unto-thee, un less one be-born from water and Spirit, he-is un able to-enter into the Kingdom of God. That born of the flesh, is flesh; and that born of the spirit, is spirit. Marvel not that I-said unto-thee, Ye must be-born from-

above. The Spirit where it-listeth breathes, and thou-hearest its Voice; but thou-knowest not whence it-cometh, and whither it-goeth; so is every one born of the Spirit."

Nicodemus answered and said unto-him:

"How can these-things come-about?"

Jesus answered and said unto-him:

"Thou art the teacher of Israel! and these-things knowest-thou not? Verily, verily I-say unto-thee: Because we-know it we-speak, and have-seen it do-we-testify, and our Testimony you-receive not.

"If things earthly I-have-told you, and you-believe not, how if I-tell you things heavenly, shall you believe?"

(*c*) *Comments by John the Evangelist.*

**151** Now no-one hath-ascended into Heaven except the-One having-descended out-of Heaven—the Son of Man, [the-one *now* existing in the-heavens]

**152** And even-as Moses lifted-up the serpent in the wilderness, thus to-be-up-lifted did-it-behoove the Son of Man, so-that every one believing in him [may-not-be-destroyed but] may-have Life aionian.

**153** For thus loved God the world! so-that His Son, the only-begotten did-He-give, that every one believing in him may-not-be-destroyed, but may-have Life aionian. For God sent not his Son into the world that he-might-judge the world, but that the world might-be-saved through him.

**154** The-one believing in him Is-not-judged, [but] the-one not believing is-judged already, because He-

hath-not-believed on the name of-the only-begotten Son of God.

And this is the judgment, that the Light hath-come into the world, and Men loved rather Darkness than the Light, for evil were their Works.

For every-one practicing corrupt-things hateth the Light, and cometh not unto the Light, so-that his Works may not be-detected. But he doing the truth, cometh unto the Light, so-that his Works may-be-manifested, because in God is-it wrought."

(*d*) *John the Baptist again in evidence.*

**155** After these-things came Jesus and his Disciples into the Judean land.

**156** And there he-tarried with them and was-engaged in-baptizing.

**157** Now John also was baptizing in Aenon, near Salim; because many pools-of-water were there; and they-were-coming, and engaged-in-being-baptized.

**158** For not-yet was John cast into Prison.

**159** There-arose therefore, a-dispute among the disciples of-John, with a-Jew concerning purification.

**160** And they-came unto John, and said to-him:

"Rabbi, he-who was with thee beyond the Jordan, to-whom thou hast-testified, behold the-same baptizeth, and all-men are-coming unto him."

John answered and said:

"A-man is not able to-receive any-thing-at-all, Un less it-may-be given to-him out-of Heaven; ye yourselves, unto-me do-ye-bear-witness, that I-said: 'I am not the Christ;' but that 'having been-sent-

on, I-am his forerunner.' The-one having the bride is the-bridegroom, but the friend of-the bridegroom, the-one standing and hearing him, with-joy rejoiceth at the voice of-the bridegroom. This-therefore, this particular joy, mine-own, has-been-fulfilled. That-man it-behooveth to-increase, but me to-grow-smaller."

(*e*) *Further comments by John the Evangelist.*

**161** The-one-coming from-above is over all; the-other, rising from the earth is from the earth, and speaketh from the earth; the-one coming from Heaven, he-is over all.

**162** [Now] this-other-one hath-seen and heard; this he-testifieth; and his Testimony no-one receiveth.

The-one receiving His Testimony hath-set-his-seal, that God is true; for he-whom God hath-sent, the words of God doth-he-speak; for not by measure doth [God] give-out the Spirit.

The Father loveth the Son, and hath-given everything into his Hands.

**163** The-one believing in the Son hath Life aionian; but the-one disobeying the Son shall-not-see Life, but the wrath of God abideth on him.

## PERIOD IX.

### (*a*) *Jesus at Jacob's well.*

**164** When therefore the Lord knew that the Pharisees had-heard that "Jesus made and baptized more disciples than John,"—(although indeed Jesus himself baptized not, but his Disciples),—he-left Judea, and departed again into Galilee.

**165** And it-behooved him to-pass through Samaria. He-cometh therefore unto a-city of-the Samaritans, called Sychar, near-by the field which Jacob gave to Joseph his son.

Now the-well of Jacob was there. So Jesus, having-become-weary from the Journey, sat-down thus upon the well.

**166** (For his Disciples had-gone-away into the city, that they-might-buy food).

**167** The hour was about six (*p.m.*).

**168** There-cometh a-woman of Samaria to-draw water. Saith Jesus unto her:

"**Give** me to-drink."

**169** Saith therefore unto-him the woman, the Samaritan:

"How dost thou, being a-Jew, ask for-drink from me, who-am a-Samaritan woman?"

(For Jews Deal-not-with Samaritans).

Jesus answered and said unto-her:

"**If** thou-hadst-known the bounty of God, and who is the-one saying unto-thee, 'Give me to-drink,' Thou [hadst asked] Him, and he-would-give thee Living water."

Saith the woman unto-him:

"Sir! Nothing to-draw-with hast-thou, and the well is deep; whence then, hast-thou this particular living water? Thou art not greater *than* our Father Jacob, who gave us the well, and himself of it did-drink, and his Sons, and his Cattle!"

Jesus answered and said unto her:

"**Every** one drinking of this Water shall-thirst again. But who-so ever may-drink of the water which I shall-give him by-no means may-thirst unto the Age; but the water which I-shall-give him shall-be within him a-well of-water springing-up into life aionian."

Saith unto him the woman:

"Sir, Give unto-me this Water, so-that I-thirst not, nor come hither to draw."

Jesus saith unto-her:

"**Go, call** thy Husband, and come-out hither."

The woman answered and said:

"I-have no husband."

Saith Jesus to-her:

"**Well** saidst thou that 'A-husband I-have not.' For five husbands thou-hast had, and now the-one thou-hast is not thy husband; this hast-thou-said truly."

Saith the woman unto-him:

"Sir, I-perceive that thou art a-Prophet! Our Fathers worshipped in this Mountain, and ye say that in Jerusalem is the place where one-ought to worship."

Saith Jesus unto-her:

"**Woman** believe me, that there-cometh an-hour, when neither in this Mountain, nor in Jerusalem shall-ye-worship the Father. Ye worship what ye-know not; we worship what we-know; because,—Salvation is from the Jews.

"**But** there-cometh an-hour, and it-is now, when the true worshippers shall-worship the Father in spirit and truth; and indeed, the Father seeketh such-like these *to-be* worshipping him. God *is* a-Spirit, and it-behooveth those worshipping him, to-worship in spirit and truth."

The woman saith unto-him:

"I-know that Messiah cometh, (The-one called Christ); whensoever that-One may-come, he-will-declare unto-us all-things."

Jesus saith unto-her:

"**I! I-am-He,** the-one talking unto-thee!"

**170** And upon this came-up his Disciples: and they-marvelled that he-conversed with a-woman. Nevertheless no-one said *unto-her*, "What seekest-thou?" or *to-him*, "Why dost-thou-converse with her?"

**171** Therefore the woman left her Bucket, and went-away into the city.

**172** And she-saith unto-the men:

"Come, see a-man who told me all-things, as-many-as I ever-did. Is not this-one the Christ?"

**173** They-went-forth out-of the city, and were-coming unto-him.

**174** Now in the meantime the disciples were-urging him saying:

"Rabbi, eat!"

But he said unto-them:

"**I have** food to-eat which ye know not."

Therefore the disciples queried to each-other:

"Hath any-one brought him *food* to-eat?"

Saith Jesus unto-them:

"**My food** is, that I-may-do the will of-the *One* sending-me-out, and may-finish his Work.

**175** "**Say** ye not that 'Yet four-months is-it, and the harvest cometh?' Behold, I-say unto-you, Lift-up your Eyes, and see the fields, that they-are white as a-harvest already!

**176** "**The-one** reaping receiveth a-reward, and gathereth fruit for the-life aionian. So both the-one sowing, and the-one reaping may-rejoice together. For as-to this the saying is True, that:

"'**One** is the-one sowing, and another the reaping-one.'

"**I sent** you to-reap what you-labored-not-over; others labored-over *it*, and you into their Labor are-ye-entered!"

**177** Now out-of that City many believed on him—of-the Samaritans—through the word of-the woman, testifying, that "He-told me all-things as-many-as I-ever-did."

**178** [When] therefore they-came-up to him, the Samaritans were-urging him to-bide with them.

**179** So he-abode there two days.

**180** And many more believed through his Word. And unto the-woman they-said, that:

"No-longer through Thine-own saying do-we believe, for our-selves have-we-heard, and we-know this-one is truly the Saviour of-the world, [the Christ]."

*(b) Jesus retires into Galilee.*

**181** Now after these two days he-went-forth from-thence, [and retreated] into Galilee.

**182** [. . *A.v.o.i.d.i.n.g . N.a.z.a.r.e.t.h.*]

**183** For Jesus himself bare-witness that "A-Prophet in his own country hath no honour."

**184** When therefore he came into Galilee, the Galilæans received him, all-of-them having-seen what he-did at Jerusalem during the Feast; for they also came unto the Feast.

**185** He [Jesus] came-therefore again, unto Cana of Galilee, where he-had-made the water into wine.

**186** And there-was a-certain courtier (whose Son was-sick) at Capernaum.

**187** The-same, hearing that Jesus was-come out-of Judea into Galilee, went-off unto him.

**188** So he-was-urging him, that he-would-come-down and heal his Son; for he-was-about to-die.

Said, therefore, Jesus unto him:

"Un less signs and wonders ye-may-see, not at-all can-ye-believe."

Saith unto him, the courtier:

"Sir, come-down, ere dieth my child."

**189** Jesus saith unto him:

"Go! Thy Son liveth."

[And] the man believed the word which Jesus spake unto-him. And he-went-his-way:

**190** Now during his going-down, his Servants met him, [and reported] saying, that:

"Thy Child liveth."

He-inquired therefore [of them] the hour, at which he-was better. And they-said unto-him, that:

"Yesterday, the-seventh hour, the fever left him."

Then knew the father, that in that particular hour in which Jesus said to him, "Thy Son liveth," *it-had-come-to-pass.*

**191** And he-believed, himself and all his House.

**192** This again, a-second sign did Jesus—he-having-come-up out-of Judea into Galilee.

*" So, yearning-over you, we-are well-pleased to-have-imparted to-you not only the Gospel of God, but also our Lives ; because, Beloved-ones have-you-become unto-us."—*

*I. Thess. ii. 8.*

# PART IV.

*From about Pentecost to near Tabernacles, 28 A.D., Wednesday.*

*Sunday, May 16th (Sivan 4th), to Sept. 8th, (or Tishri 1st), 28, A. D.*

## PERIODS X TO XVII.

"*As it-is right for me to-think this concerning all of-you, because Of-*YOUR-*having me in your Hearts—both in my Bonds, and in-the defence and confirmation of-the Gospel—all of-you being joint-partakers of-mine of-the free-favor-granted.*"

***Philippians i. 7.***

## PERIOD X.

*(a) Jesus goes up to Pentecost.*

**193** After these-things there-was *another* Feast of-the Jews; so Jesus went-up to Jerusalem.

**194** Now there-is in Jerusalem, at the Sheep-gate, a-pool,—that-one called in Hebrew Bethesda,—having five porches. In these were-lying [a-great] multitude of-those sick; the-blind, the-lame, the-withered, [awaiting the moving of-the water; for an-Angel, at the proper-time, went-down into the pool, and troubled the water; he then first stepping-in after the agitation of-the water, became sound of whatsoever he-was-holden by-disease].

**195** Now there-was a-certain man there, being thirty and eight years in Feeble-health. Jesus seeing this-one lying-near, and knowing that, already *for* a-long time he-had-been *there*, saith unto-him:

"**Dost-thou-desire** to-become well?"

The sick-one answered him:

"Sir, no man have-I that, when the water may-be-agitated, can-put me into the pool; into which, as I-am-coming myself, another before me goeth-down."

Saith Jesus unto-him:

"**Arise,** take-up thy Couch and walk."

And immediately the man became well; and he-took-up his Couch, and walked-away.

**196** Now it-was the Sabbath, upon that particular

day. Said therefore the Jews unto-the-one having-been-cured:

"It-is the-Sabbath! not lawful-is-it for-thee to-take-up thy couch."

[But] he-answered them:

"The-one having-made me well, he said unto-me, 'Take-up thy Couch and walk.'"

[Therefore] they-asked him:

"Who is the man, the-one saying unto-thee, 'Take-up [thy Couch] and walk?'"

But the-one having-been-cured knew not who-it-was; for Jesus had-passed-out, a-multitude being in the place.

**197** After these-things Jesus findeth him in the Temple, and said unto-him:

"**Behold** thou-hast-become whole, no longer sin, so-that no worse thing may-befall thee."

**198** The man went-away, and told unto-the Jews, that:

"Jesus is the-one having-made him whole."

**199** And for this-cause the Jews persecuted Jesus, [and they-sought to-kill him], because he-did these-things upon a-Sabbath. But Jesus answered them:

"**My Father** until even-now doth-work, and-I do-work."

For this-cause therefore, [the-more] the Jews sought to-kill him, because not only was-he-breaking the Sabbath, but also called God his-own Father,—making himself equal with God.

**200** Jesus therefore answered and said unto-them:

"**Verily,** verily, I-say unto-you, The Son can do

Nothing of himself, except something he-may-see the Father doing; for what ever He may-do, these-things also the-Son in-like-manner doeth.

"**For the** Father dearly-loveth the Son, and showeth all-things unto-him, which he-doeth himself; and greater works than-these will-he-show him, that ye may-marvel.

"**For** even-as the Father rouseth the dead and quickeneth [them], so also the Son, whom he-will doth-He-quicken.

"**For** not-yet judgeth the Father any-one, but hath-given the whole Judgment unto-the Son; so-that all may-honour the Son, even-as they-honour the Father. The one not honouring the Son, honoureth not That Father having-sent him.

"**Verily,** verily, I-say unto-you that, The-one hearing my Word, and believing Him having-sent me, hath life aionian, and into Judgment cometh-he not, but he-hath-passed out-of Death into Life.

"**Verily,** verily, I-say unto-you that, there-cometh an hour,—and now is-it, when the dead shall-hear the voice of-the Son of God, and those having-heard shall-live. For even-as the Father hath life in Himself, likewise gave-He also to-the Son to-have life in Himself.

"**And** authority gave-He unto-Him also, to-execute Judgment—since he-is a-Son of-Man.

"**Marvel** not at-this-saying; because there-cometh an-hour in which all those in the tombs shall-hear his Voice, and shall-come-forth; those having-done the good-things unto a-resurrection of-life, [but] those

having-committed the evil-ones, unto a-resurrection of-Judgment.

"**I can** Not-do-of-myself-Anything. Just-as I-hear do-I-judge, and My Judgment is Just, because I-seek not My-own Will, but the will of-the-One sending me, [the-Father]. If I testify concerning myself, my Testimony is not true.

**201** "**There-is** Another One testifying concerning me, and I-know that true is the testimony which He-doth-testify concerning me. Ye have-sent-forth unto John, and he-hath-testified to-the truth. I however, not from man a testimony do-I-receive; but these-things do-I-say, so-that ye may-be-saved. He was the lamp, the burning and shining-*one*, and ye were-willing to-rejoice, for a-while, in his Light.

**202** "**But I** have Testimony greater-than that-of John; for the works which the Father gave me so-that I-might-finish them, these, the works which I do, testify concerning me, that the Father hath-sent me.

"**Also** the-one having-sent me, the-Father Himself hath-testified concerning me. Neither his voice have-ye-heard at-any-time, nor his form have-ye-seen; and his Word have-ye not abiding in you;—because, whom he-sent, him, this-one, ye believe not.

**203** "**Ye-search** the Scripture, because ye-expect by them Life aionian to-have; and these are they testifying concerning me! Yet ye-wish not to-come unto me so-that ye-may-have life.

"**Glory** from men I-do-not-receive. But I-have-taken-knowledge-of you,—that the love of God ye-have not in yourselves.

"I have-come in the name of my Father, and ye-are not receiving me; if another should-come in his own Name, Him ye-will-accept.

"How are-ye-able, yourselves, to-believe?—glory from one-another receiving, and That glory from the Only God ye-seek not!

"Think not that I will-accuse you unto the Father; there-is One accusing you, Moses, in whom ye have-hoped. If indeed ye-believed Moses, ye-would-believe in me; for concerning me he wrote. But if in-these his writings ye-believed not, how in-these my words will-ye-believe?"

(*b*) *Judea being already unsafe he goes to Galilee.*

**204** Now after these-things, Jesus was-walking in Galilee; for he-wished not to-walk in Judea, as the Jews were-seeking to-kill him.

## PERIOD XI.

(*a*) *The imprisonment of John.*

**205** But Herod the Tetrarch—being-reproved by him about Herodias,—the wife of his brother, and about all of-those crimes Herod had-committed—added also this unto all-the-rest,—even he-shut-up John in the [Prison].

**206** For Herod himself, sending-out seized John, and had-bound him, and put him in prison, for-the-sake-of Herodias, the wife of-Philip his brother;—as he-had-married her.

**207** For John had-said unto-him,—unto-this Herod,—that:

"It-is-un-lawful for-thee to-have her,—the wife of thy brother."

And wishing to-destroy him, he-feared the people, in-that as a-Prophet they-esteemed him.

But Herodias was cherishing-up [a-grudge-against] him; and-both she wished-on to-destroy him, and yet could not; for Herod feared John, knowing him a-man up-right and holy; so he-protected him; and, hearing him, he-did many-things, and gladly did-he-hear him.

*Jesus begins preaching at Capernaum.*

**208** Now after the delivering-up of-John, Jesus having-heard that John was-delivered-up, came-out-of-retirement.

So Jesus returned in the power of-the Spirit into Galilee, preaching the glad-tidings [of-the Kingdom] of God.

**209** And the-news-there-of went-out through-all the region-round, concerning him.

**210** And he taught in their Synagogues, being-glorified by all.

**211** And, avoiding Nazareth, coming-down he-dwelt in Capernaum,—the-*place* by-the-Sea, in the-borders of-Zebulon and Naphtali;—a city of Galilee. That there-might-be-fulfilled what was-spoken through Isaiah the Prophet, saying:

"Land of Zebulon, and land of-Naphtali, along the-sea, beyond the Jordan, Galilee of-the nations; The-people who are-sitting in darkness saw a-great Light, even unto-those sitting in the-land and shadow of-death, a-Light hath-arisen unto-them."

**212** From that-time began Jesus to-preach and to-say, that:

"**The** time hath-been-fulfilled:"

"**Reform;** for the Kingdom of-the Heavens hath-drawn-nigh:"

And

"**The** Kingdom of God is-at-hand."

"**Reform,** and believe in the Good-tidings."

**213** And, passing-along by the sea of Galilee, he-saw two brethren; Simon the-one called Peter, and Andrew his Brother, casting, *and* recasting, a fish-net into the sea, for they-were fishermen. And Jesus saith unto-them:

"**Come-ye** after me, and I-will-cause you to-become fishers of-men."

So, they, immediately leaving their nets, followed him.

**214** And going-on from-thence a-little-way, he-saw others, two brethren; James the *son* of Zebedee, and John his Brother. Now these *were* in the ship with Zebedee their Father, mending their Nets. And forthwith, he called them. So they, immediately leaving the ship, and their Father Zebedee in the ship with the hirelings, followed after him.

**215** Now it-occurred while-there, unto the multitude to-crowd-upon him; so-as to-hear the word of God.

And he was standing by the lake, Gennesaret; and he-saw two boats standing by the mooring; but the fishermen, having-gone from them, were-washing the nets.

And entering into one of-the boats,—which was that-of Simon,—he-asked him to-put-off from the land a-little.

And sitting-down he-taught the multitude out-of the boat.

**216** And when he-ceased speaking, he-said unto Simon:

"**Put-out** into the deep, and let-down your Nets for a-draught."

And, answering, Simon said [to-him]:

"Master, through the-whole of-the night having-toiled, nothing have-we-taken, but at thy Word will-I-let-down the nettings."

And having-done this they-inclosed a-great multitude of-fishes; and their netting was breaking,

So they-beckoned to-their partners—to-those in the other boat,—as-to coming to-help them; and they-came; and they-filled-up both the boats so-as to-begin-to-sink them.

**217** But seeing-it, Simon Peter fell-down at-the knees of Jesus, saying:

"Depart from me,for a-sinful man am-I, O-Lord."

For amazement overcame him, and all those with him, at the draught of-the fishes which they-had-taken; and likewise both James and John, the sons of-Zebedee, which were partners with Simon.

**218** And Jesus said unto Simon:

"**Fear not!** From now on Men shalt-thou-be catching-alive!"

**219** So, having-brought the boats unto the land, [and] having-left all, they-followed him.

**220** And they-went into Capernaum.

And Straightway he-was teaching them upon the Sabbath; going into the Synagogue; and they-were-astonished at his teaching: for he-was teaching them as one-having Authority, and not as the Scribes, because his Word was with authority.

**221** And early, by-night, considerably, having-arisen, and day having-come-on, he-went-out, [and departed] into a-desert place; and-there prayed.

**222** And there-closely-followed him Simon and those with him. And, having-found him, they-say unto-him, that:

"All-men are-seeking thee."

And he-saith unto-them:

"**We-must-go** into the neighboring towns so-that there also I-may-preach; for to this-purport have-I-come-out."

**223** And the multitudes sought him; and they-come-out unto him; and they-urged him not to-depart from them.

But he said unto them, that:

"**Also** unto-the other cities, doth-it-behoove me to-publish-the-Gospel, the Kingdom of God, because for this-end I-have-been-sent-forth."

## PERIOD XII.

### (*a*) *The first general circuit of Galilee.*

**224** So Jesus went-about all Galilee, teaching in their Synagogues, and preaching the Gospel of-the Kingdom; and curing every disease, and every malady among the people.

**225** And there-went-out the report of him, into all Syria; and they-brought unto-him all the sick, having various diseases, and seized-with torments, [and] demoniacs, and lunatics, and paralytics; and he-cured them.

**226** And there-followed-after him great multitudes: from Galilee, and Decapolis, and from Jerusalem, and Judea, and beyond the Jordan.

**227** So he-was preaching in their Synagogues, in all of Galilee, and casting-out demons.

(*b*) *The sermon on the mount.*

**228** And, seeing the multitudes, he-went-up into the mountain; and, upon-his having-been-seated, his Disciples came [unto-him]:

**229** And he, (having-lifted-up his Eyes upon his Disciples, opening his Mouth) taught them, saying:

"**Blessed-*are-ye,*** the poor, for your's is the Kingdom of God.

"**Blessed-*are*** the poor, unto the Spirit, for theirs is the Kingdom of-the Heavens.

"**Blessed-*are*** the mourners, for they shall-be-comforted.

"**Blessed-*are*** the gentle, for they shall-inherit the earth.

**230** "**Blessed-*are-ye,*** those hungering now, for ye-shall-be-satisfied.

"**Blessed-*are-ye,*** those weeping now, for ye-shall-laugh.

"**Blessed-*are*** those hungering and thirsting-after Righteousness, for they-too shall-be-satisfied.

"**Blessed-*are*** the merciful, for they shall-obtain-mercy.

"**Blessed-*are*** the pure in heart, for they shall-see God.

"**Blessed-*are*** the peace-makers, for they shall-be-called 'the-Sons of-God.'

"**Blessed-*are*** those being-persecuted on-account-of righteousness, for theirs is the Kingdom of-the Heavens.

"**Blessed** are-ye whenever they-reproach you, and persecute, and say every evil word against you, speaking-falsely, for-my sake:

"**Rejoice** and be-exceeding-glad; for great is your Reward in the heavens; for so persecuted-they the Prophets,—those before you.

231 "**Blessed** are ye when Men shall-hate you, and when they-shall-ostracise you, and reproach and cast-out your Name as evil, on-account-of the Son of Man.

"**Rejoice** in that Day, and leap-for-joy; for behold your Reward is great in Heaven; for along these-lines did their Fathers unto-the Prophets.

"**Woe,** however, unto-you, the rich; for ye-have-received your Consolation!

"**Woe** unto-you, those having-been-filled; for ye-shall-hunger!

"**Woe** unto-you, those laughing now; for ye-shall-mourn and weep.

"**Woe,** when [all] Men be-speak you well; for along-these lines did their Fathers unto the-false Prophets.

232 "**Ye are** the salt of-the earth; but if the salt becometh savorless, with what shall-it-be-salted?

For naught is-it-of-service any-more, ex cept to-be-cast out, and trodden-under-foot of Men.

"**Ye are** the light of-the world. *It-is* im possible to-hide a-city set upon a-hill. Neither do-they-light a-lamp and place it under the measure, but upon the candle-stick, and it-giveth-light to-all those in the house. Even-so let-ye-out your Light, in-the-presence of men, so-that they-may-see your Good works, and glorify your FATHER, in the Skies.

**233** "**Think** not that I-am-come to-destroy the Law, or the Prophets; I-have-not-come to-destroy, but to-complete. For Verily I-say unto-you, until Heaven and Earth pass-away, even an-iota, or a-single tittle in-no wise shall-pass-away from the Law un till all-things be-accomplished!"

"**Who-so** ever therefore, looseneth one of-the least-*commandments*, and teacheth Men so, 'One-of-the-least' shall-he-be-called in the Kingdom of-the Heavens.

"**But** who-so ever shall-do and teach *them*, the-same, 'A-great-one' shall-he-be-called in the Kingdom of-the Heavens.

"**For I-say** unto-you that, ex cept your Righteousness aboundeth more-than *that* of the Scribes and Pharisees, by-no means may-ye-enter into the Kingdom of-the Heavens.

**234** "**Ye-have-heard** that it-was-said unto-the ancients:

"'**Thou**-shalt-not-kill.'

"And,

"'**Who-so** ever shall-kill, shall-be amenable to-the Tribunal.'

"**But I** say unto-you, that, Every one being-angry-against his Brother [without-cause] shall-be amenable to-the Tribunal. And who-so ever shall-say unto his brother 'Raca!' [*Vile-Fellow*] shall-be amenable unto-the Sanhedrim. And who-so ever shall-say 'Morch!' [*Thou-Fool*] shall-be amenable unto the Gehenna of fire.

"**If therefore,** thou-bringest thy Gift to the Altar, and-there rememberest that thy Brother hath aught against thee, leave there thy Gift, in-front of-the altar, and go-thy-way; first be-thou-reconciled unto thy brother, and then, on-coming, offer-there thy Gift!

"**Be-willing** to-agree with an-adversary quickly, when so-ever thou-art in the way with him; lest-at-any-time the adversary deliver thee unto-the judge, and the judge [deliver thee] unto-the officer, and into prison thou-be-cast. Verily, I-say unto-thee, by-no means wilt-thou-come-out thence, un till thou-hast-paid the last farthing.

235 "**Ye-have-heard** that it-was-stated:

"'**Thou** shalt-not-commit-adultery.'

"**I, however,** I-say unto-you that, Every one looking-on a-woman with Lust-after her, already hath-debauched her in his Heart.

"**So, if** thine Eye, *even*-the right-one, ensnareth thee, Pluck-it-out and cast-it from thee; for it-is-expedient for-thee that one of-thy Members should-perish, and not thy whole Body be-cast into Gehenna.

"**And, if** thy Right hand ensnareth thee, amputate it, and cast-it from thee; for it-is-expedient for-thee

that one of-thy Members should-perish, and not thy whole Body go-out into Gehenna.

**"And** it-was-stated that:

"'**Who-so-ever** shall-put-away his Wife, Let-him-give unto-her a-bill-of-divorce.'

**"I, however,** say unto-you, that, Who-so ever putteth-away his wife—saving-for the matter of-fornication—maketh her commit-adultery; and-*that* who-so ever, being-divorced, shall-marry, committeth-adultery.

**236 "Again,** ye-have-heard, that it-was-stated unto-the ancients:

"'**Thou**-shalt-not-perjure-thyself, but shalt-perform unto-the Lord thine Oaths.'

**"I, however,** say unto-you, Swear not at-all; neither 'By Heaven!' for it-is the-Throne of God; nor 'By Earth!' for it-is the-Footstool of his feet; nor-yet 'By Jerusalem!' for it-is the-City of-the Great-King. Nor-even by thy Head shalt-thou-swear, for Thou-art-un-able to-make one hair white or black. But your Word, let-it-be 'Yea, Yea; Nay, Nay;' for an excess of-these is from The-Evil-One.

**237 "Ye-have-heard** that it-was-stated:

"'**An-eye** for an-eye, and a-tooth for a-tooth.'

**"I, however,** say unto-you, Retaliate not Evil; but whoso-ever shall-smite thee upon thy Right cheek, turn-thou unto-him—the-one smiting thee—and offer also the other.

**"And unto-him** purposing to-sue thee, and thy Tunic to-take-away, give-up unto-him also thy mantle, and from the-one seizing thy Mantle, even the tunic Thou-mayest-not-with-hold,

"**And whosoever** shall-impress thee one mile, go-thou with him twain.

"**And unto-all** those asking-of thee, do-thou-give; and the-one wishing to-borrow-money from-thee, repulse-thou not. Even from the-one seizing-*aught*, Demand-thou-not-back what *is* thine.

**238** "**Ye-have-heard** that it-was-stated:

"'**Thou-shalt-love** thy Neighbor, and hate thine Enemy.'

"**But I** say unto-you—unto-those hearing,—Love your Enemies; do good unto-those hating you; bless those cursing you; and pray for those despitefully-using you [and] persecuting you; in-order-that ye-may-become Sons of your Father, of-Him in the-Heavens; for His Sun riseth upon evil and good; and He-sendeth rain upon just, and unjust.

**239** "**For, if-only** ye-love those loving you, what reward have you? Even the Publicans, do-they not the same? Of-what-sort is your favor? for even the sinners love those loving them.

"**And, if-indeed** ye-salute your Brothers only, what more-than-common do-ye [than others]? Do not also the Gentiles the-same.

"**And, even-if** ye-do-good-unto those doing-good-unto you, of-what-quality is your favor? [for] even the sinners do the same.

"**And, if-indeed** ye-lend-unto *them*, from whom ye-hope to-receive, of-what-quality is your favor? [for] also the sinners unto-sinners lend, so-that they-may-receive-back the like.

"**However,** love-ye your Enemies, and do-good; and lend, in-no one despairing; and your Reward

shall-be great, and ye-shall-be Sons of-the-Most-High; for He is kind toward the unthankful and evil. Do-ye-become compassionate [therefore] even-as [also] your Father is compassionate.

240 "**Therefore** be ye perfect, just-as your Father, the-One in the Skies is perfect.

241 "**Take-heed** not to-perform thy Righteousness in the-presence of men, for-it to-be-seen of-them; for if otherwise, ye-have no reward from your Father, the-One in the skies.

"**When** therefore thou-doest alms, trumpet-it not before thy face, like the hypocrites do in the Synagogues, and in the streets, in-order-that they-may-have-glory of Men. Verily I-say unto-you, they-obtain their Recompense.

"**But in-doing** thine alms, Let-it-not-be-known on-thy Left what thy Right doeth, to-the-end-that it-may-be,—thine Alms-giving—*done* in Secret; and thy Father, the-One seeing in Secret, [Himself] shall-reward-thee [in the broad-day-light].

242 "**And when** thou-prayest, Thou-shalt-not-be like-unto the hypocrites, in-that they-love to-pray standing in the Synagogues, and in the corners of-the open-squares, Only-to-the-end-that they-may-appear *righteous* unto men. Verily say-I unto-you, that: 'they-have-gotten their Reward.'

"**Thou,** however, when thou-prayest, enter-thou into thy closet; and, closing thy Door, pray-thou unto-thy Father, unto-him in Secret, and thy Father, the-One seeing in Secret, He-shall-recompense thee [in the broad-day-light].

"**But in-praying,** babble not like-as the Gentiles; for they-think that in their Verbosity they-will-be-accepted. Therefore, Be-ye-not-like unto-them; for He-knoweth, [God] your Father, of-what ye-have need, before ye ask Him for-it.

"**After-this-manner** therefore, pray ye:

"**Our Father,** The-One in the Heavens; Hallowed-be thy Name; Thy Kingdom come; Thy Will be-done on Earth, even as in Heaven: Give us this-day our Appointed Bread: And forgive us our Debts, even as we forgive our Debtors. And abandon us not in temptation, but deliver us from The Evil-One. [For Thine is the Kingdom, and the Power, and the Glory, unto the Ages, Amen].

"**For if** ye-forgive Men their Trespasses, He-will-forgive you also,—your Father, The-Heavenly-One.

"**But if** Ye-forgive-not Men their Offenses, neither your Father, will-He-forgive your Offenses.

**243** "**Moreover,** when ye-fast, be not like-unto the hypocrites, of-a-sad-countenance; for they-disfigure their Faces, in-order-that they-may-seem to-be-fasting unto men. Verily I-say unto-you that, they-obtain their Reward.

"**But thou** upon-fasting, anoint-thou thine Head, and wash thy face; to-the-end-that Thou-mayest-not-seem unto men *to-be* one-fasting, but unto thy Father, the-One in Secret; and thy Father, the-One seeing in Secret, He-will-reward-openly unto thee!

**244** "**Lay-not-up** for-yourselves treasures upon Earth, where moth and rust do corrupt, and where thieves break-through and steal. But lay-up for-

yourselves treasures in Heaven, where neither moth nor rust doth-corrupt, and where thieves Do-not-break-through, nor steal—for where your Treasure is, there also will-be your Heart.

245 "**The light** of the body is the eye; if therefore thine Eye be sound, thy whole Body shall-be-a-mass-of-light. But if thine Eye be defective, thy whole Body will-be a-mass-of-darkness. If therefore the light, that in thee, be darkness; how-great [is] the darkness!!

246 "**No-one** is-able to serve two lords; for either the one will-he-hate, and the other will-he-love; or he-will-cling-unto one, and the other will-he-despise. Ye-can-not serve God and Mammon.

"**Therefore,** I-say unto-you: Be-not-over-anxious-for your Life, what ye-shall-eat, and what ye-shall drink; nor-yet for your body, what ye-shall-put-on. Is-not the life more-than the food? and the body *than* the raiment?

"**Look-with-care** upon the birds of heaven, that They-sow-not; neither do-they-reap, nor gather into barns; yet your Heavenly Father feedeth them. Greatly ye, Do-ye-not-excel them?

"**Further,** which of you being-over-careful, is-able to-add unto his Age one-single span?

"**And about** raiment; why are-ye-over-anxious? Consider the lilies of-the field. How doth-one-grow? It-toileth-not, neither doth-it-spin, yet I-say unto-you that, not-even Solomon in all his Glory was-clothed like one of-them!

"**But if** the grass of-the field, (to-day existing, and

to-morrow into an-oven cast) God thus doth-clothe, *shall-He* not much more *clothe* you? O-ye-lax-of-faith!

"**Therefore** Do-not-be-over-careful, saying 'What may-we-eat? or 'What may we-drink? or 'What may-we-put-on?' For all these-things the Gentiles seek; and He-knoweth,—your Heavenly Father,—that ye-have-need Of-all-these-very-things.

"**But seek-ye** first, the Kingdom of God and His Righteousness; and these-things, all-of-them, shall-be-super-added unto-you.

"**Therefore,** Do-not-be-over-anxious for the morrow: for the morrow will-be-over-anxious *for* Itself. 'Sufficient unto-the day *is* the evil thereof.'

247 "**And Judge** not, so-that by-no means ye-may-be-judged; condemn-ye not, and by-no means may-ye-be-condemned. Release, and ye-shall-be-released. Give, and there-shall-be-given unto-you; good measure, pressed-down [and] shaken-together, [and] running-over shall-be-given into your Bosom.

"**For, in** what judgment ye-judge, shall-ye-be-judged; and in what measure ye-measure, shall-it-be-measured unto-you—even by-the same measure with-which ye-measure, shall-it-be-re-measured unto-you."

248 And he-spake a-parable unto-them:

"**A-blind-man** Cannot lead the-blind; Will-not-they-fall, both-of-them, into a-pit? Nor is a-disciple above his Teacher; but having-been-qualified, every-one shall-be as his Teacher.

249 "**But why** seest-thou the splinter, that-one in the eye of thy brother--but that beam—that-one in thine own eye—Thou-dost-not-perceive? Or how

art-thou-able to-say unto thy Brother, 'Brother, Allow-me: I-can-pluck-out that-splinter from thine Eye, the-one in that eye of-thine;'—thyself, the-Beam in thine-own Eye not perceiving? So behold, the beam *is* in thine-own Eye!

**"Thou-hypocrite!** cast-out first the beam from thine own Eye, and then shalt-thou-see-clearly to-take the splinter, the-one there-in—out-of the eye of thy brother.

**250** **"Give not** a sacred-thing unto-the dogs; neither cast-ye your Pearls in-front-of Swine; lest they-should-trample them under their Feet; and, turning-they-should-rend you.

**251** **"Ask, and** it-shall-be-given you; seek, and ye-shall-find; knock, and it-shall-be-opened unto-you. For every one asking, receiveth; and the-one seeking, findeth; and unto-the-*one* knocking, it-shall-be-opened.

**"Surely;** what man [is-there] of you, who, if his Son asketh-for bread, will-ever-give a-stone unto-him? And, if he-asketh-for a-fish, Will-ever-give a-serpent unto-him?

**"If therefore,** ye, being evil, know-how to-give good gifts unto your children, how-much the-more your Father, the-One in the skies! shall-He-give good-things unto-those asking Him?

**252** **"All therefore** as-much-as ever, and even-as Ye-would that Men should do unto-you, even-so also you, do-ye unto-them in-like-manner; for this-indeed is 'the Law and the Prophets.'

**253** **"Enter-ye-in** through the narrow gate; for

wide *is* [the gate] and broad *is* the way, the-one leading-down into Destruction; and many are those entering-therein-to through it. How narrow *is* the gate, and difficult the way, the-one leading-up into Life! and few are-they, those finding it!

**254** "**Also, beware** of the false-prophets, those-who come unto you in sheep's clothing, but within are ravening wolves. By their Fruits shall-ye-know them.

"**Do-they-ever** gather from thorns a-cluster-of-grapes? or, from thistles, figs? Even-so every healthy tree bringeth-forth good fruits, but the decayed tree bringeth-forth bad fruits.

**255** "**For** That-is-not a-good tree, the-one-bearing decayed fruit; nor a-decayed tree, the-one-bearing good fruit.

"**A-healthy** tree can not bring-forth evil fruits, nor a-decayed tree bring-forth good fruits. Every tree not bringing-forth good fruits is-hewn-down, and is-cast into the-fire.

"**For** each-sort of-tree is-distinguished by its own fruit; and They-do-not-gather figs from thorns; nor from a-bramble do-they-pick a-cluster-of-grapes.

"**The good** man out-of the good treasure of his heart produces Good, and the Evil [man] out-of the evil [treasure of his heart] produces Evil; for out-of the fulness of-the heart his Mouth speaketh. Consequently by their Fruits shall-ye-distinguish them.

**256** "**And why** do-ye-call me 'Lord, Lord?' yet do not what I say? Not all-those saying unto-me, 'Lord, Lord,' shall-enter into the Kingdom of-the Heavens,

but the one doing the will of My Father, of-Him in the-Heavens.

"**Many** will-say unto-me in that Day; 'Lord, Lord, Have-we-not-prophesied in-thy Name?' and, 'In-thy Name have-we-cast-out demons,' and, 'In thy Name we-have-done many wonders!' And then will-I-declare unto-them, that, 'Never have-I-known you! Depart from me, those working Lawlessness.'

**257** "**Therefore** everyone whom so ever Coming unto me, and-both hearing these Words of-mine, and doing them, I-will-shew you unto-whom he-is like. I-will-liken him unto-a-wise man who was building his House—who dug-down, and went-deep, and laid the-foundation upon the bed-rock. And the rain fell, and the floods came, and the winds blew. But, the-torrent having come, the stream dashed-against, and beat-against that House, and It-was-unable to-shake it. So it-fell not, because Beautifully had-he constructed it. For it-was-founded upon the bed-rock.

"**And every-one,** Having-heard these words of-mine, and not having-done them, shall-be-likened unto-a-foolish man, who built his House upon the earth, without a-foundation—upon the sand; and the rain descended, and the floods came, and the winds blew and strove against that House; indeed the stream dashed against *it*, and immediately it-fell; and-both very-great was the fall thereof, and great became the wreck of that-particular house."

(*c*) *Jesus returns to Capernaum.*

**258** And it-came-to-pass, when Jesus had-finished

these Words, the multitudes were astounded at-his Teaching. For he-was teaching them as one-having authority, and not as the Scribes.

**259** And, on-his coming-down from the mountain, there-followed-after him great multitudes.

**260** But when he-had-thoroughly-ended all of his Remarks, in the ears of-the people, he-entered into Capernaum.

## PERIOD XIII.

*(a) Jesus continues his circuit.*

**261** And it happened in-the-course-of-time, unto him to-be in one of-the cities. And behold, coming-along, a-leper,—a-man full of-leprosy; and seeing Jesus, he-cometh unto him, beseeching him: [and kneeling-down to-him] he-worshipped him. [And], having-fallen on *his*-face, he-entreated him, saying unto-him that:

"Lord, if thou-wilt, thou-art-able to-cleanse me!"

And Jesus, being-moved-with-compassion, stretching-out the hand, touched him, and saith unto-him:

"**I-will,** be-thou-cleansed."

And, [on-his having-said *this*] immediately his Leprosy departed from him, and he-was-cleansed. And having-strictly-cautioned him, forthwith he-sent him away. And-both Jesus Saith unto-him, and he commanded him to-tell no-one, *saying:*

"**See** Thou-tellest to-no-one anything; but hastening-away, go show thyself unto-the priest, and offer for thy Cleansing the gift, as Moses enjoined, for a-testimony unto-them."

**262** But the report spread-abroad the-more concerning him;

And he, going-forth, began to-be-publishing many-things, and blazing the matter about;

And there-came-together great-multitudes to-hear, and to-be-healed [by him] of their infirmities, so-as no-longer to-enable him openly to-enter into a-city.

**263** But he was retiring without, in the wilderness, and praying; and they-were-resorting unto him from-every-quarter.

(*b*) *He heals the centurion's servant.*

**264** And on-his having-entered into Capernaum, a-Centurion sent-seeking for him, beseeching him, and saying:

"Lord, my Boy is-prostrated in the house, a-paralytic, being greatly afflicted."

(For a-certain servant of-the-Centurion—who was very-dear to-him—being sick, was-about to-die; and having-heard concerning Jesus, he-sent unto-him Elders of-the Jews, requesting him that coming he-would-save his Servant).

And they, having-come-nigh unto Jesus, besought him earnestly, saying that:

"He-is worthy for-whom thou-mayest-do this; for he-loveth our Nation, and the Synagogue he built for-us."

And Jesus saith-*back*, *i. e.*, *messengered*, unto-him;

"**I am-coming**; I-will-heal-him."

So Jesus journeyed with them. And at-length, on-his being not far distant from the village, the

Centurion answered, and sent *other* friends [unto him] saying:

"Lord, trouble not thyself, for I-am not worthy that under my roof thou-shouldst-enter, Wherefore not-even myself did-I-deem-fit to-come unto thee; but, only say-thou the-word, and my Boy shall-be-healed. For I, also, am a-man set under authority, having under myself soldiers; and I-say to-this-one, 'Go!' and he-goeth, and to-another, 'Come!' and he-cometh, and to my servant, 'Do this!' and he-doth."

And Jesus hearing these-things, marvelled at-him; and turning to-the multitude following him, he-said:

"**Verily** I-say unto-you, [with no-man among any] not-even in Israel, such-great faith have-I-found. And I-say unto-you, that many from the-East, and the-West will-come and will-recline with Abraham and Isaac and Jacob, in the Kingdom of-the Heavens; but the sons of-the Kingdom, will-be-cast-forth into That outer darkness. In-that-place there-shall-be Weeping and Gnashing of teeth."

And Jesus said-in-reply to-the Centurion:

"**Continue;** [even] as thou-hast-believed, let-it-be-done to-thee:"

And his Boy was-healed in that very hour.

So those sent, having-returned unto-the village, found the [sick] servant in-sound-health.

(*c*) *He raises the widow's son at Nain.*

**265** And it-came-to-pass soon afterwards, [upon the next-day], he-was-going into a-city called Nain; and there-were-going with-him [many] of-his Disciples, and a-great multitude.

And, as he-drew-near to-the gate of-the city, behold, also, there-was-being-carried-out a-dead-man, an-only-born son to his mother,—and she a-widow; and a-great multitude from-the city was with her.

And seeing her the Lord had-compassion on her, and he-said to-her:

"**Weep** not!"

And coming-up, he-touched the bier; and those bearing stood-still. And he-said:

"**Young-man!** unto-thee, say-I, Arise!"

And the dead-man sat-up, and began to-speak; and he-gave him to his Mother. And fear seized-upon all, and they glorified the Deity, saying that:

"A-great Prophet hath-arisen among us,"

And that,

"The Deity hath-visited his People."

**266** And this Report went-out in all Judea concerning him, and [into] all the surrounding country.

**267** And his Disciples told John about all these things.

(*d*) *Incidents at Bethsaida.*

**268** Now there-was in their Synagogue a-man possessing the-unclean spirit of-an-impure demon; and he-cried-out with-a-loud voice, saying:

"Ah! What-unto-us and unto-thee, O Jesus of Nazareth! Comest-thou to-destroy us? I-know thee, whom thou-art, the-Holy-One of God."

And Jesus rebuked him, saying:

"**Be-silent,** and come-out from him!"

So, the demon, having-cast him into the midst,—that Unclean Spirit, both convulsing him, and voic-

ing a-great cry—came-out from him, nothing hurting him.

And amazement fell upon every-one; and all were-astonished, so-as to-reason among themselves; and they-talked to one-another, saying:

"What is this?"

"What New Teaching *is* this?"

"What *sort-of* a-Command *is* this? that with authority, and power, he commandeth even the Unclean Spirits! and they-hearken unto-him, and they come-out!"

269 And his Fame went-out forthwith, into all the land of Galilee; and the-report spread-abroad concerning him into every place of the surrounding country.

270 And instantly, having-risen-up, and out of-the Synagogue being-come, he went-on; *and* (he)-entered into the house of-Simon and Andrew, with James and John.

Now the Mother-in-law of-Simon was taken with-a-violent fever, *and* was-prostrated with heat. And immediately they-spoke to-him, and they asked him about her.

So Jesus, coming into the house of-Peter, saw his mother-in-law stricken and burning with fever. And standing above her he-rebuked the fever; and approaching, he-touched and raised her, having-taken her Hand; so the fever left her [immediately]; and-both instantly arising she-recovered, and she-ministered unto-them.

271 Now evening being-come,—the-setting of-the

Sun, *to-wit:* as set the Sun — all, as-many-as had *those* afflicted with-various diseases—all those having sickness, and those demoniacally-possessed,—they brought them unto him. (*Yea*) they-brought unto-him *those* being-demoniacally-possessed in-great-numbers. Now the whole city, having-been-assembled, was at the door; and, one-by-one, separately, having-placed his hands upon-them, he healed them.

So he-cured many sick having various diseases; and numerous demons cast-he-out; and also there-came-forth demons from many, crying-out and saying, that:

"Thou art the Son of God!"

And rebuking not, he-permitted them—the demons—to-speak, because they-knew him to-be the Christ.

So he-cast-out the spirits by-a-word, and all those having sickness did-he-heal: so-thus there-was fulfilled the word-spoken through Isaiah the Prophet, saying:

"He-took-away himself our Infirmities, And our diseases did-he-carry-away."

**272** And Jesus seeing great multitudes about him, gave-commandment to-depart, unto the other side, even he-saith unto-them, upon a-particular night, evening being come:

"**Let-us-cross-over** to the other-side."

**273** And [it-came-to-pass] during-their going in the way, a-certain one, a-scribe, said unto him:

"Master, I-will-follow thee where ever thou-mayest-go."

And Jesus saith to-him:

"**The foxes** have holes, and the birds of the heaven

lodging-places, but the Son of Man hath not where he-may-lay his head."

**274** And he-said to another of his Disciples:

"**Follow** me."

But he said unto-him:

"Master, permit me first to-go, and to-bury my Father."

But Jesus said to him:

"**Follow me**; and leave the dead to-bury their own dead; but, thou, having-gone-out, publish-thou the Kingdom of God."

**275** And said also another:

"I-will-follow thee, Master; but first permit me to-bid-farewell to-those at my Home."

But Jesus said [to him]:

"**No-one** having-put his Hand on a-plough, and looking at things in-the-rear, is fit for the Kingdom of God."

## PERIOD XIV.

### (*a*) *Jesus calms the tempest.*

**276** And having left the multitude, they-took him as he-was; and upon his entering, his disciples followed him into the boat; thus it-came-to-pass on one of-those days. And-both he went into the boat, and his Disciples; and he said to them:

"**Let-us-go-over** to the other-side of-the Lake!"

So they-put-off. And other boats [also] were with him.

**277** Now on-their sailing he-fell-asleep. And there arose, and came-down a-great squall of-wind upon the lake; and behold a great commotion took-place

in the sea. And the waves dashed into the craft so-that the boat, was-being-covered by the billows, and-that it now began-to-fill; and they-were-submerged, and were-in-jeopardy.

But he was in the stern, on the pillow, asleep. And [the disciples] coming-up thoroughly-aroused him; and they-said unto-him:

"Master! Master! we-are-perishing."

"Teacher, doth-it not concern thee that we-perish?"

"Lord, save [us], we-perish!"

And he-saith unto-them:

"**Why** are-ye timid? ye-faint-of-faith!"

And he, then arising, rebuked the winds and the sea, even the raging of-the water; so he-said unto-the sea:

"**Silence!** Be-still!"

And the wind ceased, and they-quieted, and there-came-on a-great calm. And he-said to-them [again]:

"**Why** are-ye [so] timid?"

"**Where** is your Faith?"

"**In-a-way** ye-have no faith!"

But those men marvelled, and they-feared-with a-great fear. And they said to one-another:

"Who then is this-one?"

And,

"What is this!—"For even unto-the winds doth-he-give-a-charge, and to-the water;—and-both the winds and the sea they-do obey him!"

(*b*) *Jesus visits the Gadarenes.*

**278** And they-sailed-along unto the region of-the Gadarenes, which is over-against Galilee.

279 Now upon his coming to the other-side of-the Sea, into the region of-the Gergesenes *or* Gadarenes; and on-his having-come out of-the boat onto-the land, there-met him [forthwith] two-individuals possessed-with-demons, coming-forth out of-the tombs; a-man with an-unclean spirit, *and* a-certain man out-of the city, who had demons. Now from many times had-he-put-on no mantle, for he-remained not in a-house, but had his dwelling in the tombs; exceedingly fierce, so-that not any-one was-able to-travel along that Way: and, (not-even with-chains), no-one was-able to-bind him.

Because-of his having-been-bound many-times with fetters and chains, both the chains had-been-wrenched-off by him, and the fetters had-been-shattered, and no-one was-able to-tame him. And always, night and day in the tombs, and in the mountains, he-was crying-out, and mutilating himself with-stones. But seeing Jesus from a-far, and crying-out, he-ran-up-to, fell-down-before, and worshipped him. And behold, crying-out, with-a-loud voice he-said:

"What to-me and to-thee, O-Jesus, Son of-the Deity! of-the Supreme-One!—Comest-thou hither before the-time, to-torment us? I-adjure thee—the Deity—I-beseech thee, Thou-mayest not torment me!"

For he-had-commanded the Unclean Spirit to-come-out from the man: (for many times it-had-seized him, and he-was-bound with-chains and fetters, being-guarded, and breaking his bonds he-was-driven by the demon into the wilderness), and had said to-him:

"**Impure** Spirit, Come out of the man."

And Jesus asked him:

"**What** is thy name?"

And he said unto-him:

"Legion *is* my name, for we-are many!"

For many demons had-entered into him.

And he-besought him many-times both-that he-would not send them out of-the country, and-that he-would not command them to-go into the Abyss.

Now there-was there, at-some distance from them, upon the mountain, a-great herd of-many swine feeding; and the demons besought him that he-would-permit them into them to-enter, saying:

"If thou-exorcise us, dismiss *and* send us into the herd of swine, so-that into them we-may-go."

And, forthwith, Jesus permitted them; and he-said unto-them:

"**Go!**"

And they—the Unclean Spirits, the demons—coming-out from the man, went into the swine. And behold, the whole herd rushed-violently down the precipice into the sea, the lake, and were choked, and drowned in the sea; so they-died in its waters. [And they-were about two thousand]!

**280** Now those feeding them fled-away on-seeing what had-been-done; and arriving, reported all-this, and the-affair of-those having-been-demonized, in the city, and in the villages.

**281** And behold, the whole city went-out to-see what had-come-to-pass, *and* to a-meeting with Jesus.

And they-came unto Jesus and found *him*, and saw the-one having-been-demonized—the man from whom

the demons had-gone-out—[both] having-been-clothed and being-of-sound-mind,—the-one having-been-possessed-by the legion,—sitting at the feet of Jesus, and they-were-afraid.

Now those having-seen both recounted and detailed to-them both-how it happened to-the one possessed-with-demons, and-how the-one having-been-demonized was-saved, and concerning the swine.

**282** And seeing him, they-requested, and they-began to-urge him, to-go-away:—the entire-multitude of-the region-surrounding the Gadarenes—entreated that he-would-move-out from their Borders; for with-fear transcendent were-they-seized.

**283** And upon his entering into the boat, there-besought him the-one having-been-demonized,—from whom the demons had-gone-out—that he-might-be with him. And he-suffered him not; but Jesus sent him away; he saith unto-him:

"**Return** unto thy house with thy friends, and recount, and detail to them, how-much for-thee the Lord [the Deity] hath-done, and hath-pitied thee."

**284** And he-went-away, through the whole city publishing; and he-began to-publish in the Decapolis, how-much Jesus had-done for him; and all were-astonished.

**285** But he Himself, stepping into the boat, passed-over *and* returned *to Bethsaida.*

## PERIOD XV.

### (*a*) *Jesus returns to Capernaum.*

**286** So, Jesus having-passed-over in the boat

again to the other-side, a-great multitude were-gathered unto him. And it-came-to-pass, upon the return of Jesus, the multitude gladly-received him; for they-were all a-waiting him. So he-came into his own city. And he was by the sea—*teaching*.

**287** And again he-went into Capernaum after *some* days. And it-came-to-pass upon one of-the days that he was teaching; and it-was-reported that "He-is at home!"

And [straight-way] many were-gathered-together, so-as no longer to-obtain even the-places near the door. And he-told to-them the Message.

Now there-were sitting-by, Pharisees, and Teachers-of-the-Law, who were come out-of all-the villages of Galilee, Judea, and from-Jerusalem.

And the-power of-the-Lord was upon him to-heal them.

And behold, men came unto him, bringing a paralytic—a-man who was paralyzed—laid upon a-couch, being-carried by four. And they-sought to-introduce him, and to-place *him* in his presence.

But not being-able to-come-nigh him, nor finding how they-might introduce him through the multitude, having-gone-up to the house-top, they uncovered the roof where he-was; and, having broken-through, they-let-down the bed upon which the paralytic was laid,—through the tiles did-they-lower him, with the little-couch—into the midst, in the presence of [Jesus] *and* [them] all. And Jesus, seeing their Faith, said unto-the paralytic-one:

"**Child,** take-courage! Man, Thy Sins are-forgiven thee."

But there-were some of-the Scribes there, sitting and reasoning in their hearts. And behold, some of-the Scribes said within themselves:

"This-man blasphemeth!"

So these Scribes, and these Pharisees began to-reason, saying:

"Who is this-one that uttereth blasphemies?"

"Why thus doth this-one utter blasphemies?"

"Who is able to forgive sins ex cept One alone—The Deity?"

But Jesus, discerning their thoughts, and immediately knowing in his-own Spirit their criticisms,—that [thus] they reasoned among themselves—answering, saith unto them:

"**You, why** do-ye-imagine-evil-things, why do-ye-criticize these-things, in your hearts? For Which is easier: to-say to-the paralytic, 'Thy Sins are-forgiven thee;' or to-say, 'Arise, take-up thy Couch and walk?'—But, so-that ye-may-know that the Son of Man hath authority on earth to-forgive sins"—

Here he-saith unto-the paralytic, to-the paralyzed-one—

"**Unto-thee** do-I-say, Arise! Take-up thy Bed, and go unto thy House!"

And, upon-the-instant, resurrected *as-it-were* in-their presence, arising forthwith, and taking up the bed on which he-had-been-laid, he-went unto his House glorifying the Deity;—*this* in-the-presence-of all, so-as to-astonish all, and to-glorify the Deity; *they*-saying that:

"Never saw-we the-like!"

So the multitudes, beholding, marvelled; and astonishment seized all; and they-glorified the Deity, the-One having-given authority so-great unto men, and were-filled with-fear, saying that:

"We-have-seen stupendous-things to-day!"

**288** And he-went-forth again by the Sea; and all the multitude resorted unto him; so he-taught them.

(*b*) *He calls Matthew, who feasts him.*

**289** And after these-things he-went-forth; and, passing-on from thence, Jesus saw, and gazed-attentively-upon a man sitting at the custom-house, a-publican, called Matthew, by-name Levi—the *son* of Alpheus;—and he-saith unto-him:

"**Follow** me!"

So forsaking every-thing, rising-up he-followed him.

**290** And Levi made a-magnificent feast for him in his House. So it-came-to-pass, upon Reclining himself in his house, that-[also] behold many publicans and sinners, coming-in, reclined-with Jesus and his Disciples; for they were many, and they-had-begun-to-follow him.

So there-was a-great multitude of-publicans, and of-others, who were with them reclining.

**291** And the Scribes and the Pharisees about-them, —seeing him eating with the publicans and sinners— murmured, *and* said unto his Disciples:

"Why-is-it-that with the publicans and sinners your teacher eats [and drinks], *and* that-you-eat and drink?"

**292** But Jesus hearing-it, and answering, said unto them:

"**No need** have those being-well—being-in-health—of-a-physician, but those being sick:—Go-ye and learn what this is:

"'**Mercy** do-I-seek, and not a sacrifice!'

"**For I-came** not to-call righteous-men,—but sinners unto reformation."

**293** Now the disciples of-John and the Pharisees were fasting; so then they-came-unto him,—John's Disciples,—and they said unto him:

"Why *do* we—the disciples of John, and in-like-manner those of-the Pharisees,—fast often, and offer-up prayers; but these, thy disciples, fast not?—they-eat and they drink!"

**294** And Jesus saith unto them:

"**Can one-make** the sons of-the bride-chamber mourn *and* fast during what-time the bridegroom is with them? During the-time they-have the bridegroom with them they-can not fast: But days will-come, and,—when the bridegroom may-be-taken-away from them—then shall-they-fast in Those days!"

**295** Now also he-spake a-parable unto them, to-wit:

"**No-one** putteth—(seweth)—a-patch rent-out of-new material—out-of-cloth unfulled—upon old material,—*for instance*, upon an-old mantle!—for, then, if so, stretcheth-it not, even rendeth-it not-thoroughly—his Patch,—the new away-from the-old material, and *doth not* a-worse rent occur? Why,-even with-the old *stuff* it-harmonizeth not, that patch from the new-piece!

**296** "**Nor** do-they-put new wine into old skins, for

if-so burst not the skins? even the new Wine bursts the skins, and it, the wine, is-spilt, is-also thoroughly-poured out. So the skins will-be-destroyed! But they-put, as-must-be-put, new wine into new skins, and both are-preserved together.

**297** **"And no-one** having-drunk old *wine*, [forthwith] desireth new, for he-saith, 'The old is better!'"

(*c*) *Jaïrus seeks his aid.*

**298** And, on-his speaking these-words unto-them, behold there came-up a-certain man, by-name Jaïrus, (and he was a-ruler of-the Synagogue); coming-to and seeing him, he-worshipped him; and falling at the feet of Jesus, he-besought him,—and he-besought him earnestly—to-come unto his House, saying that:

"My little-Daughter is at the point of death,—by-this-time she-is-dead! But upon coming lay thy Hand upon her so-that she-may-be-saved, and she-will live."

For she-was unto-him an-only daughter of about twelve years, and she was-dying.

And-both Jesus arising went with him—(he-followed-on-after him)—and his Disciples, also there-followed on-behind him a-great multitude; and in his Progress, the multitudes crowded-on him.

(*d*) *An incident on the way.*

**299** And behold *there-was* [a-certain] woman having-a-hemorrhage:—being with an-issue of-blood, twelve years, *even* from twelve years-old!—who, with physicians having-expended her whole living, had-strengthened not under any-one to-be-cured;—but having-suffered much under many physicians, and having-spent all of her property, and not-at-all hav-

ing-been-benefitted, but rather into the worst-sort-of-a-state having-come, having-heard concerning Jesus, approaching, — (having-come-up in the multitude behind)—she-touched the border of his Mantle—For she-said within herself that:

"Even if only I-can-touch his Mantle, I-shall-be-saved."

And forthwith, upon-the-instant, the source was-dried-up.—the issue of her blood stopped, and she-realized in-her-body that she-was-healed from the weakness.

But Jesus, (immediately knowing in himself),—the power having-gone-out of him—turning-around in the crowd said:

"**Who is** the-one having-touched me?"

"**Who** touched my Garments?"

And, all denying, his Disciples—Peter [and those with him]—said unto-him:

"Master, the multitudes press upon, and crowd-against thee! Thou-seest the multitude crowding-upon thee, and sayest-thou: 'Who touched me?—'Who-is the-one having-touched me?'"

But Jesus said:

"**There-intentionally-touched** me some-one, for I know *that* a-force went-out from me;"

So he-was-looking-around to-see the *one* having-done this.

Now-the woman, seeing that she-was not hid,—fearing and trembling,—(conscious-of what was-wrought-upon her), came, and fell-down-before him, and told him all the truth:—for what cause she-had-

intentionally-touched him did she relate [unto-him] in-the-presence of-all the people, and how she-was healed on-the-instant. And seeing her, he said unto-her:

"**Take-courage** daughter; thy Faith hath-saved thee; Go-thy-way, Depart in peace, and be-thou sound from thy Weakness."

So the woman was-saved from that Hour!

(*e*) *He raises the daughter of Jairus.*

**300** During his speaking some-one cometh from the Synagogue-ruler's *house* saying [unto-him] that:

"Thy Daughter is-gone, why further dost-thou-trouble the Teacher?—She-is-dead! thy Daughter! trouble not [longer] the Teacher."

But Jesus, having-heard the message being-delivered, immediately answered him, *and* saith unto-the Synagogue-ruler:

"**Fear not,** only believe, and she-shall-be-saved."

**301** And he-suffered No-one to-follow him, except Peter and James, and John the brother of-James.

So Jesus cometh into the house of-the Synagogue-ruler; and he-beholdeth a-tumult, and much weeping and bewailing; indeed all were-weeping and lamenting her.

And having-entered, and seeing the flute-players, and the multitude making-a-tumult, he-saith unto-them:

"**Give-place!** Why create-ye a-tumult, and weep?"

And he said:

"**Weep not!** for the little-girl Is-not-dead, but sleepeth."

And they-derided him, knowing that she-was-dead. But when the multitude was-excluded, (he having-sent all-of-them out), he-taketh the father of-the child, and the mother, and those with him,—he suffered no-one to-enter ex cept Peter, and James, and John, and the father of-the child and the mother—and goeth-in where the little-one was-laid. And entering, having powerfully-grasped the hand of-the child, he-called-out, saying unto-her:

**"Ta-li-tha-cu-mi!"**—

Which is, being-interpreted, "Little-girl, to-thee say-I, arise!" or, "Child, arise!"

And her Breath returned, and forthwith,—upon the instant—the young-girl arose and walked about, for she was twelve years old. So the little-girl was-raised. And-both did-he-tell *them*, and prescribed for-her, *some-thing* to-be-given to-eat. And her Parents were astonished with great amazement.

**302** And he-charged them many-times that no-one should-know this thing; also he cautioned them to-tell no-one the-transaction.

**303** Yet this Report went-forth into all that Land!

(*f*) *He restoreth sight.*

**304** And, Jesus passing from thence, two blind-men followed [him], crying-out and saying:

"Have-mercy-on us, O-son of-David!"

And being-come into the house, the blind-men came to-him; and Jesus saith unto-them:

**"Do-ye-believe** that I-am-able to-do this?'

They-say unto-him:

**"Yes,** Lord."

Then touched-he their Eyes saying:

"According-to your Faith be-it done unto-you."

And their Eyes were opened. And Jesus strictly-charged them saying:

"See-ye-*to-it-that* no-one knoweth."

**305** But they, having-gone out, published him in all that Land.

(*g*) *He cures the dumb demoniac.*

**306** Now upon-their going-out, behold, they-brought unto-him a-dumb man, being-demonized. And having-cast-out the demon, the dumb-one spake!

**307** And the multitudes marvelled, saying:

"Never was-it-seen thus in Israel!"

But the Pharisees said:

"Through the Prince of-the demons doth-he-expel the demons!"

## PERIOD XVI.

(*a*) *Jesus starts upon another circuit.*

**308** And Jesus went-around all the cities and the villages, teaching in their Synagogues, and proclaiming the glad-tidings of-the Kingdom, and healing every disease and every malady [among the people].

**309** And seeing the multitudes, he-was-moved with compassion for them, in-that they-were distressed and scattered like sheep not having a-shepherd. Then saith-he unto his disciples:

"The harvest *is* truly great, but the laborers few; conjure-ye therefore, the Lord of-the harvest, that He-should-send-out laborers into His Harvest."

**310** So it-came-to-pass in those Days he-went-out,

and ascended into the mountain to-pray; and was passing the night in supplication unto God.

(*b*) *He appoints the Twelve Apostles.*

**311** And when it became day, he-called to his disciples,—he-summoned whom he would—and-they-came unto him.

And having-selected from-among them, he-appointed Twelve,—whom also he-named Apostles—so-that they-should-be with him, and [that] he-might-send them to-preach, and to-have authority [to-cure Diseases, and] to-cast-out Demons.

**312** Now of-the Twelve Apostles the names are these: First Simon, (the-one being-called,—and whom he-named, as he-gave to-Simon a-name—Peter), and Andrew his Brother; James the *son* of Zebedee, and John the brother of James.—Now he-gave to-them the names "Boanerges," that is, "Sons of Thunder;" and Philip and Bartholomew; and Matthew the Publican, and Thomas; and James the *son* of Alpheus, and Judas *the-brother* of-James, *to-wit:* [Lebbæus the-one surnamed] Thaddeus; and Simon the Man of Cana, the-one being-called Zelotes, and Judas the *son-of* Iscariot who [also] became a traitor,—who both betrayed him, and even delivered him up.

**313** And descending with them, he-stood upon a-level place, and a multitude of-disciples with-him; and a-great concourse of people from all of Judea, and Jerusalem, (and of the-sea-coast of-Tyre and Sidon), these came to-hear him, and to-be-cured from their Diseases, and those oppressed, from unclean spirits; and they were healed. And all the multitude

sought to-touch him;—for an-energy went-forth from him and healed all.

And they-come into a-house.

**314** And again a-multitude gathered, so as *to-make-it* im possible for-them even to-eat bread. And those with him, having-heard *thereof*, went-out to-restrain it, for they-said that:

"It-is-beside-itself!"

(*c*) *He commissions the Twelve.*

**315** And having-called-together-unto-him The Twelve, (his Disciples), he-gave unto-them power and authority over all Demons,—the spirits of-the Unclean—so-as to-exorcise them, and to-cure every disease and every malady. And he-began to-demit-them-as-Apostles, two *and* two, to-proclaim the Kingdom of God, and to-heal [those being-sick].

**316** These — The Twelve — Jesus sent-forth, instructing them saying:

"**A-long** the-way of-the-Gentiles go-ye not, and into a-city of-the Samaritans enter-ye not. But Go-ye rather unto the Lost Sheep of-the-House of-Israel.

"**And as-ye-go,** preach, saying that, 'The Kingdom of-the Heavens hath-come-nigh.' Heal the-sick, [the-dead raise-up], the-lepers cleanse, the-demons cast-ye-out; freely ye-have-received, freely give!"

**317** And he-enjoined-upon them that they-should-take nothing on the-way, ex cept a-single staff! Now he-said unto them:

"**Take-ye** nothing on the way; provide no gold, nor silver, nor copper in your Girdles; no bag upon

the-way, neither bread nor shoes,—but wearing sandals: Nor may-ye-put-on nor have two coats [apiece], nor [two] staves; for the laborer is worthy of-his Support."

And he-said unto-them:

"**Into** what so ever city or village ye-may-enter, ascertain who in it is worthy. And where ever, into what ever house ye-may-enter, there abide until ye-depart thence; and thence pass-on.

"**And on-entering** into the home, salute it. And if indeed the house may-be worthy, let your Peace come upon it; but if it-be un worthy, let your Peace return upon you.

"**And if** any-one, how-many-so ever, shall-receive you not, nor hear from-you the Words; coming-out *and* (departing thence)—from the house, or that City—shake-off even the dust—the very soil—from under your Feet for a-testimony against them. Verily say-I unto-you: More-tolerable shall-be the-land of-Sodom and of-Gomorrah in a-day of-judgment than that City.

318 "**Behold!** I send-you-forth for apostolic-purposes, as-sheep into the-midst of wolves; be-ye there-fore wise as Serpents, and harmless as Doves.

"**But beware** of Men; for they-will-hand you over unto councils, and in their Synagogues shall-they-scourge you; and before governors and even kings shall-ye-be-led because of-me, for a-testimony to-them, and to-the Gentiles.

"**But when** they-shall-deliver you up, un anxious-may-ye-be how or what ye-must-speak; for it-shall-be-given unto-you in that particular hour what ye-

shall-speak. For not ye are those speaking, but your Father's Spirit that is-speaking in you!

"**And brother** will-hand-over brother to-death, and father a-child; and children shall-rise-up against parents, and compass-death-for-them.

"**And ye-shall-be** (being) hated by all-men because-of my Name. But the-one enduring to the-end, the-same shall-be-saved.

"**But when** they-persecute you in this City, flee-ye into an other, [and-if out-of that-one they-persecute you, flee-ye into yet-an other one]. For verily, I-say unto-you, in-no wise may-ye-go-over the cities of Israel until the Son of Man may-come.

"**A-disciple** is not above the teacher, nor a-servant above his Lord.

"**It-sufficeth** unto-the disciple that he-be as his Teacher, and the servant as his Lord.

"**If they-have-called** the house-holder 'Beelzebub,' how-much-more his household!

"**Therefore,** fear them not. For there-is nothing having-been-hidden which shall not be-uncovered, and secret which shall not be-made-known.

"**What I-say** unto-you in the darkness, speak-ye in the light; and what in the ear ye-hear, proclaim-ye upon the house tops.

"**And be-ye** not afraid of those killing the body, but the soul they-are un able to-kill; but fear-ye rather Him able both soul and body to-destroy in Gehenna.

"**Are not** two sparrows sold for an assarius?—yet one of them Shall-not fall upon the ground without your Father. But of-you even the hairs of-your head

are all-being numbered. Fear-ye not therefore; ye are-of-more-value-than many-sparrows.

"**Every-one** therefore, who shall-profess-faith in me, in-the presence of men, in him will-I-profess-faith, even-I, in-the-presence of-That Father of-mine in the-Heavens.

"**But if** one-who-so-ever, shall-deny me in-the-presence of men, I-will-deny him, even-I, in-the-presence of-That-Father of-mine in the-Heavens.

"**Think** not that I-am-come to-send peace upon the earth; I-am-come not to-send peace, but a-sword! For I-am-come to-set a-man against his Father, and a-daughter against her Mother, and a-daughter-in-law against her Mother-in-law; *to-make* even the-enemies of a-man, his own household.

"**The-one** loving a-father or a-mother above me, is not worthy of-me; and the-one loving a-son or a-daughter above me, is not worthy of-me. And he-who taketh not up his Cross and followeth after me, is not worthy of-me.

"**He-who** preserves his Life shall-lose it, and the-one having-lost his Life because-of me shall-find it.

**319** "**The-one** receiving you receiveth me, and the-one receiving me, receiveth Him sending me.

"**The-one** receiving a-Prophet, in the-name of-a-Prophet, a-reward of-a-Prophet shall-obtain; and the-one receiving a-righteous-man, in the name of a-righteous man, a-reward of-a-righteous-man shall-he-obtain.

"**And who** ever may-give-to one of these little-ones, a-small-portion of-cold-material even, in the-

name of-a-disciple, verily say-I unto-you by-no means may-he-lose his reward."

(*d*) *He repeats and amplifies to the rest.*

**320** During these-things, upon-the crowds having-assembled by tens-of-thousands so-as to-tread-upon one another, he-began to-say unto his Disciples:

"**In-the-first-place,** protect your-selves from the leaven of-the Pharisees, which is hypocrisy.

"**But there-is** naught concealed which Shall-not-be-revealed, and hid which Shall-not-be-made-known; on-which account, whatsoever in the darkness ye-shall-utter, in the light it-shall-be-heard; and what unto the ear ye-have-whispered in the closets, it-shall-be-published upon the house-tops.

"**And I-say** unto-you,—my Friends—Be-ye-not afraid of those killing the body, and after this not having any more to-inflict.

"**But** I-will-point-out for-you whom you-should fear—Fear-ye the-One, having power to cast into Gehenna after the killing. Yea, I-say unto-you, Fear this-One.

"**Bring** not five sparrows two assara? yet not one of them is forgotten in-the-sight of God! But even the hairs of-your Head, all-of-them have-been-calculated. Fear-ye not, [therefore], ye-are-better-than many sparrows!

"**And I-say** unto-you, Every-one who ever shall-assent unto me in-the-presence of men, also the Son of Man will-assent unto-him in-the-presence of the-angels of God. But the-one having denied me in-the presence of men, he-shall-be-renounced in-the presence of-the angels of God.

"**And every-one** who shall-utter a-word against the Son of Man, it-shall-be-forgiven unto-him; but unto-the-one having-blasphemed against the Holy Spirit, It-shall-not-be-forgiven.

"**And when** they-bring you before the Synagogues, and the Rulers, and the Authorities, Be-not-anxious how or what ye-shall-answer, or what ye-shall-say, for the Holy Spirit will-teach you in that very hour what it-is-proper to-say."

**321** Then said a-certain-one unto-him out-of the crowd:

"Teacher, speak unto my brother to-divide with me the inheritance."

But he said unto-him:

"**Man, who** appointed me a judge or a-divider over you?"

And he-said unto them:

"**Take-heed** and beware of all Covetousness; for not in the abundance of-any-one—in his Possessions—consisteth his Life."

**322** And he spake a parable unto them saying:

"**The farm** of-a-certain rich man brought-forth plentifully. And he-reasoned within himself saying: 'What shall-I-do? for I-have not where I-will deposit my Fruits.'

"**And he-said,** 'This will-I-do: I-will-pull-down my barns, and greater will-I-build; and I-will-deposit there all my Fruits, and my Goods. And I-will-say unto my Self: 'Self, thou-hast many goods laid-up for many seasons; rest, eat, drink, be-merry.'

"**But said** God unto-him:

"**Foolish-one,** this Night thy Life do-they-require from thee; and what thou-hast-prepared, for-whom shall-it-be?' So *is* the-one laying-up treasure for-himself, and not towards God being-rich."

**323** And he-said unto his Disciples:

"**On-account-of** this I-say unto you, Be-not-anxious for your life, what ye-shall-eat; nor for the-body, what ye-shall-wear.

"**Life is** more-than Food, and the body than raiment. Consider the ravens, that they-sow not neither do-they-reap; for-these there-is neither storehouse nor barn,—so God feedeth them. How-much more valuable-are ye than-the birds!

"**And which** of you being-anxious, can add unto his Age one span? If then not-even the-least-thing ye-can-do, why about the rest should-ye-be-anxious?

"**Consider** the lilies! How doth-one-grow? It-toileth not, neither doth-it spin, yet I-say unto-you not-even Solomon in all his Glory was-clothed like one of-these.

"**If then** the grass in the field, (to-day flourishing and to-morrow into an-oven being-cast), God so doth-clothe, how-much more you, O-ye-lax-of-faith?

"**So you,** seek-ye not what-ye-shall-eat, or what ye-shall-drink; and neither be-ye-distressed: for all these-things the nations of-the world do-seek, and your Father knoweth that ye-have-need of-them.

"**Rather** seek-ye the Kingdom of God, and these-things, [all of-them], shall-be-added-unto you.

"**Fear not,** Little flock! for it-hath-pleased your Father to-give you 'The Kingdom'!

"**Sell your** Possessions, and give alms. Make for-yourselves purses not waxing-old, a-treasure unfailing, in the skies; where the-thief approacheth not, nor the-moth destroyeth.

"**For where** that-is, your Treasure, there also your Heart will-be.

**324** "**Stand-ye**, your Loins having-been-girded and Lamps burning; and ye like unto-men looking-for their Lord, when he-will-return from the marriage-feasts; so-that, having-arrived and knocked, straightway it-may-be-opened unto-him.

"**Blessed** Servants those, whom, having-come, the Lord shall-find watching. Verily I-say unto-you, that he-will-gird-himself, and will-feast them, and setting-out he-will minister unto-them.

"**And, whether** he-shall-come in the second [watch], or in the third watch [may-come], and find-things-thus, blessed are those Servants! This, however, ye-do-know, that if one-could-know, the master-of-a-house, in-what hour the thief is-coming, he-would watch ever, and not ever allow *him* to-break-into his House.

"**And you,** [therefore], be-ye prepared:—for, in an-hour ye-think not, the Son of Man cometh."

(*e*) *A general conversation ensues.*

**325** And Peter said unto-him:

"Lord, unto us sayest-thou this Parable, or also unto all?"

And the Lord said:

"**Who then** is the faithful and wise steward, whom the Lord shall-appoint over his Follow-

ers in-order to-give in season the due-measure-of-food.

"**Blessed** *is* that Servant! the-one-whom upon-coming his Lord shalt-find doing thus! Of-a-truth say-I unto-you, that Over all his Belongings will-he-appoint him!

"**But if** that Servant should-say in his Heart: 'My Lord delayeth to-come; and shall-begin to-belabor the menservants, and the maidservants; to-eat, and both to-drink and be-drunken; he-will-come, the Lord of-that Servant, in a-day which he-contemplateth not, and in an-hour which he-knoweth not, and he-will-cut-asunder him, and his Part with the un-believers will-he-allot!

"**And that** Servant,—the-one having-known the will of his Lord, and not having-made-ready, nor having-done according to his will,—he-shall-be-beaten many-*stripes*.

"**And the-one** not having-known, *Yet* having-done *wrong* and deserving of-stripes, shall-be-beaten a-few.

"**And** *of*-**every-one** unto-whom there-is-given much, much will-be-required of him, even unto-whom they-have-committed much, the-more will-they-demand of-him!

**326** "**Fire came-I** to-cast upon the earth! and what would-I-need if already it-were-kindled? But a-baptism have-I to-be-baptized-with, and how I-am-straightened un till it-may-be-accomplished.

"**Think-ye** that Peace came-I to-bestow in the earth? No-indeed, I-assure you, but even discord! For there-shall-be, from this present, five in one

house divided-bitterly; three against two, and two against three.

"**There-shall-be-split,** a-father against a-son, and a-son against a-father; a-mother against a-daughter, and a-daughter against a-mother; a-mother-in-law against her daughter-in-law, and a-daughter-in-law against her Mother-in-law."

**327** And he-said also, unto-the crowds:

"**When** ye-see a-cloud rising in the-West, straightway ye-say, 'A shower cometh,' and it-happens so; and when, the-South-wind blowing, ye-say that, 'Scorching-hot will-it-be,' also it happens. Hypocrites, the face of-the earth, and of-the sky ye-do-know-how to-make-out, but This season, not in-any-way know-ye-how to-make-out! And why, even of yourselves, discern-ye not the right thing?

**328** "**For as** thou-goest with thine Opponent towards a-magistrate, on the way give diligence to-be-quit of him, lest he-drag thee unto the judge, and the judge deliver thee to-the exactor, and the exactor cast thee into-prison. I-say unto-thee, by-no means shalt-thou-come-out thence, un till even the very last lepton thou-hast-paid!"

**329** Now some were-present on that particular occasion, informing him concerning the Galilæans, whose Blood Pilate mingled with their Sacrifices. And answering, [Jesus] said unto-them:

"**Think-ye** that these Galilæans were sinners above all the Galilæans, because they-have suffered such-things? I-tell you Nay; but ex cept ye-reform, all-of-you in-some-such-way shall perish.

**330** "**Or those,** the ten and eight, upon whom fell the Tower of Siloam, and killed them, think-ye that those were debtors, above all Men dwelling in Jerusalem? I-tell you Nay: but ex cept ye-reform, all-of-you likewise shall-perish."

**331** And he-spake this Parable:

"**A-certain-one** had a-fig-tree in his Vineyard planted; and he-came seeking fruit upon it; yet none did-he-find.

"**And he-said** unto the-vine-dresser, 'Behold three times I-have come seeking fruit on This fig-tree, and *there-is* none to-find: cut-it-down, why even the earth doth-it-encumber?'

"**And he,** answering, saith unto him: 'Lord, leave it also this time un till I dig about it, and put-*on* manure, and surely it-may-bear fruit; but if not, in the future thou-shall-cut it-down.'"

## PERIOD XVII.

### (*a*) *They all separate to preach.*

**332** And it-came-to-pass, when Jesus had-finished giving-commandments unto his Twelve disciples, he-departed thence to teach and preach in their Villages.

**333** Consequently, having-gone-forth, they-traveled through the villages; proclaiming-glad-tidings; and healing everywhere. They-preached-urgently that men-should-reform.

And many demons cast-they-out; and they-anointed with-oil many sick-people, and cured [them].

**334** And he-was teaching in one of-the Synagogues on the Sabbaths.

And behold there-was a-woman having a-spirit of-infirmity for-eighteen years. Now she-was bent-together, and not able to-unbend for the whole time.

And Jesus seeing her, called and said to-her:

"**Woman,** thou-art-loosed from thine Infirmity."

And he-laid His hands on-her, and immediately she-straightened-up and glorified God.

And answering, the ruler-of-the-Synagogue (being-wroth because on-the Sabbath Jesus had-healed), said unto the crowd:

"Six days there-are in which one-ought to-work; during these therefore, coming, be-ye-healed, and not on-the day of-the Sabbath."

Therefore the Lord answered him, and said:

"**Hypocrites!** each-one of-you, upon-the Sabbath, looseth-he not his Ox and Ass from the Stall, and, having-conducted *him* he drinks? And this-woman,—being a-daughter of Abraham, whom Satan hath-bound lo eighteen years,—ought-she not to-be-loosed from This bond upon-the day of-the Sabbath?"

And upon-his saying these-things, they-were-ashamed,—all those opposed to-him,—and all the crowd rejoiced for all those particularly glorious-things being-done by him.

(*b*) *John's disciples interview Jesus.*

**335** Now John, in the prison, having-heard-of the works of-the Christ, and having-summoned *them*, sent a-certain two of his-own disciples unto Jesus, saying:

"Art thou 'The Coming-One,' or another are-we-to-expect?"

And, having-come unto him, these men said unto-him:

"John the Baptist hath-sent us unto thee, saying, 'Art thou "The Coming-One," or another are-we-to-expect?'"

**336** And in that hour he-delivered many from diseases, and plagues, and evil obsessing-spirits, and Sight gave-he unto-many blind-men.

**337** So, answering, Jesus saith unto-them:

"**On-going-away** relate to-John what ye-have-seen and heard; [that] the-blind see-again, and the-lame are-walking-about; the-lepers are-cleansed, and the-deaf are hearing; the-dead are-raised-up, and the-poor are-told-glad-tidings: and blessed is the-one-who so-ever may not be-scandalized at me!"

**338** And these Messengers of John having-departed Jesus began to-say unto-the multitudes concerning John:

"**Why went-ye-out** into the wilderness? To-see a-reed, by the-wind being-shaken? But why went-ye-out? To-see a-man in soft raiment clad? Behold those in splendid raiment,—wearing the soft-ones, and living in-luxury,—are in the royal-courts,—the houses of-the Kings.

"**But why** went ye-out? To-see a-Prophet? Yea! I-say unto-you, and much-more-than a-Prophet! [For] this is-he concerning whom it-is-written:

"'**Behold,** I send-out my Messenger before thy face who shall-prepare thy Way before thee!'"

[For], **Verily** I-say unto-you, there-hath not arisen among those-born of-women, a-greater-than John the Baptist! There-is not-one greater [Prophet] than-John [the Baptist]! Yet the least in the Kingdom of-the God of-the Heavens, is greater than-he!

"**And from** the days of-John the Baptist, until now, the Kingdom of-the Heavens hath-been-taken-by-violence, even the-violent take it by-force. For all the Prophets and the Law Prophesied until John.

"**And, if** ye-were-willing to-receive *him*, this is Elijah,—the-one (*that was*) about to-come. He having ears [to-hear] let-him-hear!"

And, all the people having-heard, even the publicans justified God, having-been-baptized the baptism of-John.

But the Pharisees, and the lawyers, had-set-aside, as-to themselves, the purpose of God, Not-having-been-baptized by him.

**339** "**But to-what** therefore shall-I-liken the men of This generation? and to-what are-they like?

"**They-are** like boys,—those sitting in market-places and calling one-another,—unto those [others] opposite to-them—and saying: 'We-have-piped-upon-the-flute for-you, and ye-have not danced! we-have-mourned for-you, and ye-have neither wept, nor have-ye lamented!'

"**For John** the Baptist hath-come neither eating bread nor drinking wine, and Ye-say, 'He-hath a Demon!'

"**The Son** of Man hath-come eating and drinking,

and ye-say, 'Behold! a-gluttonous man, and a-wine bibber, a-friend of-publicans and sinners!'

"**Yet Wisdom** is-justified by all her Children!"

(*c*) *Jesus dines with Simon.*

**340** And a-certain-one of-the Pharisees asked him that he-would-eat with him.

So, entering into the house of-the Pharisee, he-reclined-at-table.

**341** And behold a-woman in the city, who was a-sinner, (knowing that he-reclineth in the house of-the Pharisee), having-brought an-alabaster-box of-balsam, (*came-thither*).

And standing behind at his Feet weeping, she-began to-wet his Feet with-her tears; and with-the hairs of her head did-she-wipe them; and repeatedly-did-she-kiss his Feet, and anointed *them* with-the balsam.

But seeing *this*, the Pharisee,—the-one having-invited him,—spake within himself, saying:

"This-man, if he-were a-Prophet, would-know as-to who, and of-what-sort the woman is who toucheth him—that she-is a sinner."

**342** And Jesus answering, said unto him:

"**Simon,** I-have something unto thee to-say."

And he saith:

"Teacher, say-on."

**343** "**There-were** two-debtors to-a-certain creditor: the one owed five-hundred denarii, and the other fifty. [But], on-their not having *the-wherewith-all* to-pay, he-forgave both. Which-one therefore, of-them, [tell-me], will love him more?"

And Simon answering, said:

"I-presume that-one to-whom the more he-forgave."

And he-said unto-him:

"**Rightly** hast-thou-judged."

**344** And, turning unto the woman, he-said unto Simon:

"**Thou-seest** this Woman. I-came into thy house; water for my Feet thou-gavest not; but she, with-her tears did-she-wet my Feet, and with her Hairs hath-wiped them!

"**A-kiss** unto-me thou-gavest not; she however, from her entrance, hath not ceased kissing my Feet!

"**With-oil** my Head Anointedst-thou-not, she, however, with-balsam hath-anointed my Feet!

"**Wherefore,** to-be-grateful, I-say unto thee,—Her Many Sins have-been-forgiven, because she-loved much!

"**But unto-whom** little is-forgiven, little doth-he-love!"

**345** And he-said unto-her:

"**Thy Sins** have-been-forgiven!"

**346** So those reclining-at table with *him* began to-say in themselves:

"Who is this-one, that even forgiveth sins?"

**347** And he-said unto the woman:

"**Thy Faith** hath-saved thee. Go in peace!"

(*d*) *The circuit continued,*

**348** And it-came-to-pass, in the sequel, he too went-along through city and village, preaching

and proclaiming-the-glad-tidings, the Kingdom of God,—and the Twelve with him.

And there-were certain women, (who had-been-healed from evil spirits and infirmities;—the Mary called Magdalene, from whom seven demons had-gone-forth; and Joanna, the-wife of-Chuza, a-steward of-Herod; and Susanna; and many others), who ministered unto-him from their possessions.

(*e*) *Jesus rejected at Nazareth.*

**349** And he-came unto Nazareth, where he-was brought-up; and he-entered, (according-to his Custom,) on the day of-the Sabbaths, into the Synagogue, and stood-up to-read.

So there-was-delivered unto-him the-scroll of-Isaiah the Prophet; and, having-unrolled the-scroll, he-found the place.—*Now he read* where it-was-written:

"**The-spirit** of-the Lord *is* upon me.
"**On-account** of-which he-hath-anointed me to-herald-a-message unto-the-poor;
"**He-hath-sent** me *to-heal the broken-hearted;*
"**To-preach** unto-captives a-release;
"**And** to-the-blind, a-recovery-of-sight;
"**To-send-away** the-oppressed in freedom,
"**To-preach** The-acceptable year of-the-Lord."

And, having-rolled-up the Scroll, having-returned *it* to-the attendant, he-sat-down.

So the eyes of-all in the Synagogue were-looking-steadily at-him.

And he-began to-say unto them that:

"**To-day** is-fulfilled This Scripture in your Ears."

And all bare-witness unto-him, and marvelled at

the words of-grace—those proceeding out-of his Mouth—yet they said:

"Is not this the son of-Joseph?"

So he-spake unto them:

"**Doubtless** ye-will-cite me This proverb:

"'**Physician,** heal thyself!'—

("*And say unto me*) 'What we-have-heard-of *as*-having-been-done in Capernaum, do-thou also here in Thy country!'"

And he-said:

"**Verily** say-I unto-you, that: 'No Prophet is acceptable in his Native-land.'

"**And in** truth I-say unto-you, There-were many widows, in the days of-Elijah, in Israel, when Heaven was-shut-up for three years and six months, so-that there-came a-great famine over all the land; yet unto not-one of-them was Elijah sent ex cept unto Sarepata of Sidon, unto a-widow woman!

"**And many** lepers were-there in *the* days of-Elisha the Prophet, in Israel; and-yet none of-them were-cleansed ex cept Naaman the Syrian!"

And all in the Synagogue were-filled with-wrath, having-heard these things;

So, rising-up, they-ejected him out of-the city; and they-led him unto a-brow of-the mount on which their City was-built, so-as to-over-throw him.

But he, going-through the-very midst of-them, went-away.

# PART V.

*From just before Tabernacles, to near Dedication, 28 A. D.*

*Wednesday, Sept. 8th (Tishri 1st), to Tuesday, Nov. 30th, (Casleu 25th), 28 A. D.*

## PERIODS XVIII AND XIX.

*"So I-make-known unto-you, Brethren, that Gospel announced by me; because it-is not according-to man: for neither received I it of man, nor was-I-taught it, except through Jesus Christ's Revelation."*

*Galatians i. 11–12.*

"*Now-even-as we-have-been-approved by the Deity to-be-entrusted-with the Gospel, so-do-we-speak;—not as pleasing men, but* RATHER AS OBEYING *That God searching our Hearts.*"

*I. Thess. ii. 4.*

## PERIOD XVIII.

*(a) Jesus goes up privately to Tabernacles.*

**350** Now the Feast of-the Jews was at-hand—the Feast-of Tabernacles

Said, therefore, unto him, his Brothers:

"Depart hence, and go into Judea, so-that thy Disciples, also, may-behold thy Works which thou-doest; for no-man doeth anything in secret, and expects it to-be-*known* in public! If thou-doest these-things manifest thyself unto-the world."

For not-even his Brothers believed in him.

Saith, therefore, Jesus unto-them:

"**My Time** Is-not-yet-come; but Your Time is always ready. The world can not hate you, but me it-hateth; because I testify of it that, Its Works are evil;

"**Go-Ye-up** unto the Feast, [this-one]: I Go-not-up unto this Feast [now], because My Time Hath-not-yet-fully-come."

**351** On-saying these-things unto-them, he-remained in Galilee.

**352** But when his Brothers had-gone-up, then also, he went-up unto the Feast: not openly, but as-it-were, in secret.

**353** The Jews therefore, sought him at the Feast, and said:

"Where is that-man?"

And much murmuring about him was-there among the multitudes.

Some-of-them said that:

"He-is a-good-man;"

But-others said:

"Not-so, but-rather, doth-he-deceive the multitude."

How-be-it no-man spake with-freedom about him, through a fear of-the Jews.

(*b*) *He suddenly appears in the Temple.*

**354** But at-length, the Feast being-advanced-midway, Jesus went-up into the Temple, and taught.

And the Jews marvelled, saying:

"How knoweth this-man letters, He-not-having-learned?"

Jesus, therefore, answered them and said:

"**My Teaching** is not mine, but of-the-*One* sending me. And,-if any-man willeth his Will to-do, he-shall-know concerning the teaching—whether it-is from God, or I from my-self am-speaking.

"**The-one** speaking from himself, his own Glory seeketh; but one seeking the glory of-the-One sending him, this-one is true, and unrighteousness is not in him.

"**Hath-not** Moses given you a Law? yet not-one of you doeth the Law.—Why seek-ye to-kill me?"

The multitude answered [and said]:

"Thou-hast a-demon! Who seeketh to-kill thee?"

Jesus answered and said unto-them:

"**One work** did-I *here*, and Ye-all-wonder because-of that-one.

"**Moses** hath-given you Circumcision,—(not that it-

is of Moses, but of the Fathers,)—so, even-upon the-Sabbath, do-ye-circumcise a-man.

"If *then* a-man receiveth circumcision on a-Sabbath, so-that the-Law of-Moses May-not-be-broken, are-ye-wroth with-me because I-made a-whole man sound upon the Sabbath?

"Judge-ye not according-to the appearance, but judge-ye Righteous judgment."

**355** Said, therefore, some of the people-of-Jerusalem:

"Is-it not this-one whom they-seek to-kill? yet lo, boldly is-he-talking, and nothing unto-him do-they-say! Surely, the Rulers Can-hardly-know that this-one is-really the Christ.

"As-to this-man, *even*-we-know whence he-is; but the Christ, when he-cometh, no-one knoweth whence he-is."

Jesus, therefore, cried-out, in the Temple, teaching and saying:

"So-'me ye-know,' and 'ye-know whence I-am!' yet of myself I-have-not-come; but He is true, the-One having-sent me, whom ye do-Not-know. I, do-know Him, because I-am from Him, and-that-very-One sent me."

**356** They-sought, therefore, to-seize him; yet no-one laid Hands upon him, because his Hour not-yet had-come.

**357** But many of the multitude believed in him and said that:

"The Christ, when he-cometh, Will-he-do-any more signs [than-these] which this-man hath-done?"

**358** The Pharisees heard of-the multitude's murmuring these-things about him;

**359** So the Pharisees, and the Chief-priests, sent officers, that they-might-take him.

**360** Jesus, therefore, said:

"**For-yet** a-little while with you am-I, then I-am-going unto the-One sending me.

"**Ye-shall-seek,** and Shall-not-find me; and whither I-am-going, *thither* ye can not come."

**361** They-said therefore,—the Jews—among themselves:

"This-fellow, where is-he-about to-go, that we Shall-not-find him? Not unto the Dispersion among-the Greeks is-he-about to-go, and to-teach the Greeks?"

"What is this Thing which he-said, 'Ye-shall-seek, and Ye-shall-not-find Me, and whither I-am-going *thither* ye can not come?'"

(*c*) *The Last, or Great Day of the Feast.*

**362** So upon the last day, the Great-day of-the Feast, Jesus stood forth and cried, saying:

"**If any-man** thirst, let-him-come unto me and drink! The-one believing in me—even-as the Scripture hath-said—Rivers, out-of his Depths shall-flow, of-Living Water!"

But he-said this concerning the Spirit, in-which they-were-about to-participate—those believing in him; for not-yet had-there-been-[given], *any* Holy Spirit, because Jesus not-yet-of-course, was-glorified.

**363** [Many] therefore of the multitude having-heard the statement, said:

"This-man is of-a-truth The Prophet."

And-others said:

"This-man is The Christ!"

But still others said:

"Not-so! For, forth-from Galilee cometh the the Christ? The Scripture, said-it not that 'from the seed of-David,' and 'from Bethlehem'—the village where David was *born*, the Christ cometh?"

So a-division in the multitude arose because-of him. Yet some-men wished to-seize him from them; but no-one laid Hands upon him.

**364** The officers, therefore, came-*back* unto the Chief-priests and Pharisees; and these-latter said unto them:

"Why Did-ye-not-bring him?"

The officers answered:

"Never thus spake man [as this Man]!"

The Pharisees therefore, answered [them]:

"Not you also! Have-ye-been-led-astray? There-believed-not in him any of the Rulers, or of the Pharisees? but-as-for this Multitude—one not knowing the Law—accursed are-they!"

**365** Saith Nicodemus unto them, (the-one coming before [by-night] unto him—he-being one of them):

"Our Law, judgeth-it a man, unless it-hear from him first, and knoweth what he-doeth?"

They-answered and said unto-him:

"Art-thou, thou also, out of Galilee? Search and see that a-Prophet out-of Galilee Hath-not-arisen."

**366** And they-went-forth, each-one unto his House.

But Jesus went unto the Mount of Olives.

*(d) Jesus again defeats his opponents.*

**367** Now at-dawn, again went-he into the Temple; and all the people came unto-him; so, having-sat-down, he-taught them.

**368** [And the Scribes and the Pharisees bring unto him a woman taken in adultery; and placing her in the-midst, they-say unto-him:

"Teacher, this very woman was-taken in-the-act, committing adultery. Now in the Law, Moses commanded us *that* the like *are* to-be-stoned; thou, therefore, what sayest-thou?"

And this said-they, laying-wait-for him, so-that they-might have-wherewith to-accuse him.

But he, Jesus, stooping down, with-a finger wrote in the dust [seeming-not-to-hear]; and, when they-continued questioning him, having-arisen, he said unto them:

"**The-one** sinless among you, the first stone upon her let-him-cast!"

And again, stooping down, wrote-he in the dust.

But they, having-heard *this*, [and by the conscience being convicted] went out, one by one, beginning with the Elders, even-unto the least-ones; so only Jesus was-left and the woman [standing] in the-midst.

Now Jesus having-arisen, [and seeing no-one save the woman], said unto-her:

"**Woman!** Where are [those Accusers of thine]? No-one hath-condemned thee?"

And she said:

"No-one, Lord."

And Jesus said [unto-her]:

"**Nor I,** do-I-condemn thee. Go, [and] [from the present-time] sin-thou not-again]."

**369** Again, therefore, Jesus spake unto-them, saying:

"**I am** the Light of-the World; the-one following me, by-no means will-he-walk in Darkness, but-he-will-have the Light of Life!"

They-said therefore unto-him, the Pharisees:

"Thou, concerning thyself dost-thou-testify; thy Testimony is not true."

Jesus answered; and he-said unto-them:

"**Even-if** I do-testify concerning myself, true is my Testimony, because I-know whence I-came, and whither I-go; ye, however, ye-know not whence I-am-come, nor whither I-go.

"**Ye, according-to** the flesh do-ye judge; I, I-do-not judge any-one. But, even if I-do-judge, My Judgment is true, because I-am not alone, but I and the-One having-sent me, the Father.

"**And, even** in Your Law, it-is-written that:

"'**Of-men** twain, the testimony is true.'

"**I, I-am** one testifying concerning myself, and He-testifies concerning me, the-One having-sent me, —the-Father."

They-said, therefore, unto-him:

"Where is thy Father?"

Jesus answered:

"**Neither** me do-ye-know, nor my Father. If ye-did-know me, even my Father would-ye-know also."

These Words spake-he in the Treasury, teaching

in the Temple: and no-man seized him, because his Hour Had-not-yet-come.

**370** Jesus said, therefore, again, unto-them:

"**I am-going-away,** and ye-will-seek me, and in your Sin shall-ye-die:

"**Where** I-am-going, you, ye-can not come."

Said, therefore, the Jews:

"Will-he-not-kill-himself, since he-saith, 'Where I go, you, ye-can not Come?'"

And he-said unto-them:

"**You, from** Below are-ye; I, from Above am-I; You from this World are-ye; I Am-not from this World. Therefore said-I unto-you that 'Ye shall-die in your Sins;' for, if Ye-believe-not that I am [from above], ye-shall-die in your Sins."

They-said, therefore, unto-him:

"Thou, who art-thou?"

And Jesus said unto-them:

"**The** Beginning! itself!

"**Why, however,** do-I-speak with-you? Many-things have-I to-speak concerning you, and to-judge: but the-One having-sent me is true; and-I, what-things I-have-heard from Him, these do-I-speak unto the world."

Nor knew-they that *of* the Father he-was-speaking unto-them.

Jesus, therefore, said [unto-them]:

"**When** ye-lift-up the Son of Man, then shall-ye-know-*that* I-am-*he*, and-*that* from myself I-do-naught, but-*that* even-as He-taught me, my Father, speak-I these things. And the-One having-sent me, with me

is-He! He,-hath-not-left me alone,—the Father—because I, the-things pleasing unto-Him, I-do at-all times."

**371** Upon-his speaking these-things, many believed in him. Jesus, therefore, said unto those Jews having-believed-in him:

"**If you** do-abide in My Word, truly my disciples ye-are; and ye-shall-know the truth, and the truth shall-liberate you."

**372** The-*others*-answered him:

"The seed of-Abraham are-we, and unto-no-one have-we-been-enslaved at-any-time: How sayest thou that 'liberated shall-you-become?'"

Jesus answered them:

"**Verily,** verily, do-I-say unto-you, that: Every-one who is-committing a-Sin, a-servant is of-the sin! But the servant abideth not in the house unto the age; the Son, he-doth-abide unto the age. If, therefore, the Son shall-liberate you, free indeed shall-ye-be.

"**I-know** that ye-are Abraham's seed, but ye-seek to-kill me, because My Word Is-not-retained by you. I, that-which I-have-seen from my Father, do-I-speak; and you, therefore, what ye-have-seen from your Father, do-ye-do."

They-answered, and said unto-him:

"Our Father is Abraham."

Saith Jesus unto-them:

"**If children** of Abraham ye-are, the works of Abraham ye-do! But now ye-seek to-kill me, a-man who hath-spoken the truth unto-you, which I-have-heard from God: this Abraham did not!

"**You, ye-are-doing** the works of your Father."

They-said, [therefore], unto-him:

"We, from fornication We-have-not-been-born! One Father have-we—God!"

Jesus said unto-them:

"**If God** is your father, Ye-would-indeed-love me, for I, from God did-I-come-forth, and am-come: for not of myself have-I-come, but that-One sent me.

"**For-what-reason** Do-ye-not-know My Speech? Because ye-can not hear My Word!

"**You,** ye-are *begotten* from the Paternal Devil, and the lusts of your father ye-wish to-do. That-one was a-Murderer from the-beginning, and in the truth He-hath-not stood; because there-is no truth in him.

"**When-soever** one-may-be-speaking a false-hood, from his own doth-he-speak; because he-is a-liar, and his Father *is one*. But I, because I-speak the truth, ye-believe me not.

"**Who** from-among you convicteth me with-respect-to sin? If truth I-am-speaking, wherefore Do-ye-not believe me? One proceeding from God, the words of God doth-hear; on-account-of this ye hear not—because from God ye-are not!"

The Jews, [therefore], answered and said unto-him:

"Say we not well that, Thou art a-Samaritan, and hast a-demon?"

Jesus answered:

"**I have** not a-demon, but I honor my Father, and you dishonor me. But I do-Not-seek my Glory; there is One seeking and judging.

"**Verily,** verily say-I unto-you, If-indeed any-one

keepeth My Word, death by-no means may-he-see unto the age."

They-said therefore unto-him—the Jews:

"Now, we-do-know that thou-hast a-demon. Abraham died, and the Prophets, and thou sayest: 'If-indeed any-one keepeth my Word, by-no means may-he-taste of-death unto the age.' Art thou greater-than our Father, who did-die? and the Prophets died? Whom makest-thou thyself?

Jesus answered:

"**If-indeed** I glorify myself, my Glory is naught.

"**There-is** One, my Father—One—glorifying me, of-whom you, ye-say that 'He-is your God.' Yet him ye-know not, but I, I-do-know him; and if-indeed I-should-say that I-do-not-know him, I-shall-be (like unto-you) a-liar; however, I-do-know him, and his Word do-I-keep.

"**Abraham,** your Father, ardently-desired that he-might-see My Day, and he-saw *it* and was-glad."

Said, therefore, the Jews unto him:

"Fifty years not-yet hast-thou! and Abraham thou-hast-seen?"

Jesus said unto-them:

"**Verily,** verily I-say-unto-you: Before Abraham was-born—**I AM.**"

They-took-up stones therefore, that they-might-cast at him; [but] Jesus hid-himself, and went-out from the Temple:—[proceeding through the-midst of-them he-went his-way, and so passed-by].

(*e*) *He heals the blind man, investigation follows.*

**373** And passing-by, he-saw a-man blind from

birth. And they-asked him, his Disciples, saying:

"Rabbi, who sinned, this-one, or his Parents, that blind he-should-be-born?"

Jesus answered:

"**Neither** this-one sinned, nor his Parents; but that the works of God may-be-manifested in-him. It-behooveth me to-work the works of-the-*One* sending me while it-is day: a-night-cometh, when no-one can work. While-yet in the world I-may-be, the-Light am-I of-the world!"

Saying these-things, he-spat upon-the-ground, and made a-paste with the spittle, and rubbed-on his Paste over the eyes of-the blind-man. And he-said unto-him:

"**Go, wash-thyself** in the pool of Siloam,"—

(Which is-interpreted, "having-been-sent).")

He-went-away, [therefore, and washed-himself, and came-*back*] seeing.

**374** The neighbors, therefore, and those having-seen him the afore-time,—as he-was [a-blind] beggar,—said:

"This-man, Is-he-not the-one sitting and begging?"

Now-others said that:

"He-is that-fellow."

[But] still-others [said] [this]:

["Surely-not,] but he-is like-him."

He-himself-said that:

"I am *that very one*."

They-said, therefore, unto-him:

"How were-they-opened, these thine eyes?"

He-himself answered, [and said]:

"A man, [the-one] named Jesus, made a-paste, and rubbed my Eyes, and said unto-me [thus]: 'Go unto [the pool of] Siloam and wash-thyself;' so-,going-away, and-washing-myself, I-received-sight."

They-said, therefore, unto-him:

"Where is this-*man?*"

He-saith:

"I-do-not-know."

**375** They-bring him unto the Pharisees—*the*-formerly blind-*one*.

Now it-was a-Sabbath [on the day, when] Jesus made the paste, and opened his Eyes.

Again, therefore, they-asked him, even the Pharisees,—How he-received-sight, and he said unto-them:

"Paste did-he-put upon mine Eyes, and I-washed-myself, and do-see."

They-said, therefore, some from-among the Pharisees:

"This-particular-man is not from God, because the Sabbath-day He-doth-not-keep."

But others said:

"How can a-man, one-breaking-the-law, do signs such-as-these?"

And there-was a-division among them.

They-say, [therefore], unto-the blind-man, again:

"Thou, what sayest-thou concerning him, in-that he-opened thine Eyes?"

And he said, that:

"He-is a-Prophet!"

**376** The Jews, therefore, Did-not-believe concerning him, that he was blind, and received-sight, not-

even when they-had-called his Parents—those-of the one-having-received-sight. Yet they-asked them saying:

"This-one is your Son, of whom you say that he-was born blind; how, therefore, now doth-he-see?"

[Then] answered [unto-them] his Parents, and they-said:

"We-know that this-one is our Son, and that blind was-he-born. But how now he-doth-see Do-we-not-know; or who opened his Eyes, we know not:—the-man hath full-age, ask-ye him, the-man for himself shall-speak."

These-things said his Parents, because they-feared the Jews; for already the Jews had-agreed, that if-indeed any-one should-confess him "The-Christ," He-should-be-put-out-of-the-Synagogue. On-this-account his Parents said that: "He-hath full-age ask-ye him."

**377** They-called therefore, for a-second-time, the man who was blind, and said unto-him:

"Give the-glory unto God. We-ourselves-know that this particular man is a-breaker-of-the-law."

That-one then answered, [and said]:

"Whether he-is a-law-breaker, I-know not; one-thing do-I-know; that, being a-blind-man, now do-I-see."

[However], they-said therefore unto-him, [again]:

"What did-he-do unto-thee? How opened-he thine Eyes?"

He-answered them:

"I-have-told you already, and ye-did-not-hear, for-

what, again, would-ye hear? You! also! Ye-wish not to-become his disciples?"

[So, then,] they-reviled him, and said:

"Thou, thou-art his disciple, we however of Moses are-we disciples! We know that unto-Moses God hath spoken: but this-fellow—we-know not whence he-is!"

The man answered, and said unto-them:

"To-be-sure! in this is the-wonder! that ye Know-not whence He-is! yet He-hath-opened mine Eyes! [Now] we-do-know that the-law-breakers God heareth not; but if-indeed any-one be a-worshipper-of-God, and may-do his Will, this-one doth-he-hear. From the age, never was-it-heard that any-one opened a-blind-man's eyes, one-having-been-born-so! Un less this-man was from God, nothing were-he-able to-do at-all."

They-answered and said unto-him:

"In law-breakings Wast-thou-thyself-born altogether; and thou, dost-thou-teach Us?"

So they-cast him out.

**378** Jesus heard that they-had-cast him out; and having-found him, he-said [unto-him]:

"**Believest-thou** in the Son of God?—[of-Man?]"

That-man answered and said:

"And who is-he Lord, that I-may-believe in him?"

[Then] said Jesus unto-him:

"**Both** hast-thou-seen him, and the-one talking with thee is the-one."

And he said:

"I-believe, Lord!"

So he-worshipped him.

And Jesus said:

"**For judgment,** I, into this World did-I-come; so-that those seeing not, might-see; and those seeing, blind might-become."

(*f*) *The discussion renewed, and the Pharisees defeated.*

**379** |And| they-heard among the Pharisees these things; and those having-been with him said unto-him:

"Also we, are-we not blind?"

Jesus said unto them:

"**If blind** ye-were, not indeed would-ye-have-*committed* violations-of-law, but now ye-say that 'We-see! Your Violation, [therefore], remaineth.

**380** "**Verily,** Verily do-I-say unto-you: The-one not entering in through the door to the fold of-the sheep, but climbing up another-way, that-man is a-thief and a-robber. But the-one coming-in through the door, the-Shepherd is-He of-the Sheep.

"**Unto-him** the porter openeth; and the sheep hear his Voice, and his own sheep doth-he-call by name, and them he-leadeth-out. |And| when he-hath-put-forth [all] his own [sheep], he-goeth before them, and the sheep follow him, for they-know his Voice.

"**Now a-stranger** by-no means may-they-follow, but will-flee from him: for they-know not the voice of strangers."

This allegory Jesus told unto-them; but those-people understood not what it-was that he-spake unto them.

**381** Therefore Jesus again told [them]:

"**Verily,** verily I-say unto-you, that I am the door

for-the sheep. All, as-many-as came before me are thieves and robbers; but the sheep heard them not.

"I am the door; through me if any-one may-enter, he-shall-be-saved; and he-shall-come-in, and shall-go-out, and pasture shall-he-find.

"The thief cometh not ex cept that he-may-thieve, and slay, and destroy. I came so-that they-may-have Life and may-have abundance.

"I am the good Shepherd: the good Shepherd layeth-down his Life in-behalf of-the sheep. But the-one, an-hireling, and not being a-shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf seizeth them, and scattereth [the sheep].

["So the hireling fleeth] because he-is an-hireling, and He-is-not-concerned about the sheep.

"I am the good Shepherd, and I-know Mine-own, and by mine am-I-known. So,-even-as the Father knoweth me, I-also know the Father, and my Life do-I-lay down in-behalf of-the sheep.

"And other sheep have-I, which are not of this Fold: them-also it-behooveth me to-lead, and my Voice they-shall-hear, and there-shall-be a-single flock, one shepherd.

"On-account-of this the Father loveth me, because I do-lay-down my Life, so-that again I-may-receive it: no-one taketh it from me, but I lay-it-down of myself.

"Authority have-I To-lay-it-down, and authority I-have again to-receive it. This Commandment received I from my Father."

**382** [Therefore], a-Division again occurred among the Jews, on-account-of those Words. And many of them said:

"He-hath a-demon, and he-is-mad; Why hear-ye-him?"

The-others said:

"These are not the words of-one-possessed-with-a-demon! Can a-demon open the-eyes of-the-blind?"

## PERIOD XIX.

(*a*) *The Seventy chosen and commissioned.*

**383** Now after these-things the Lord appointed [also] seventy others, and sent them, each pair, before his face, into every city and place where he-was-about himself to-come. Said he therefore unto them:

"**The harvest** indeed *is* great, but the laborers few; implore, therefore, the Lord of-the harvest, that he-may-send-out laborers into his Harvest.

"**Go-ye;** behold I send-you-forth as lambs in the-midst of-wolves. Carry no purse, no bag, nor sandals, and no-one by the way may-ye-accost.

"**And into** what ever house ye-may enter, first say, 'Peace unto this house.' And, if indeed there-be there-in a-son of-peace, it-shall-rest upon him, your peace; but if not, upon you shall-it-return.

"**And in** this particular house remain, eating and drinking things with them; for worthy the laborer is of his reward. Go not from house to house.

"**And also** into what-ever city ye-enter, and they-receive you, eat the-things set-before you; and cure

those sick there in, and say to-them, 'Unto you hath come-nigh the Kingdom of God.'

"**But into** what so-ever city ye-enter, and they-receive you not, having-gone-out into its Streets, say, 'Even the very dust cleaving to-us from your City do-we-wipe-off against you: however, know-ye this, that It hath-come-nigh [unto you], the Kingdom of God. [But] I-say unto-you that, for Sodom, in that Day, more-tolerable shall-it-be, than for *that* City."

**384** Then began-he to-reproach the cities in which were done the most of-his mighty-works, because they-reformed not.

"**Woe to-thee** Chorazin! woe to-thee Bethsaida! for if in Tyre and Sidon had-been-done those particular miracles done in you, long-ago, aye, in sackcloth and ashes sitting, they-had-repented: but I-say unto-you, for Tyre and Sidon more tolerable shall-it be in the day of-Judgment than for you.

"**And thou,** Capernaum, which unto the Heaven art-being-exalted, even unto Hades shalt thou be-brought-down: for if in Sodom had-been-done those particular miracles done in thee, it-had-remained, aye, until this day. But I-say unto-you, that the-land of-Sodom more tolerable shall-be in a-day of-judgment than thee.

"**The-one** hearing you, me doth-he-hear; and the-one rejecting you, me doth-he-reject; but the-one rejecting me, rejecteth Him sending me.

(*b*) *John the Baptist beheaded.*

**385** But the-birthday of Herod was-being-held;

So there-having come a-convenient day, (since Herod on his birthday made a-supper to his nobles, and to-the commanders, and to-the chiefs of Galilee), and his Daughter, Herodiada, having-entered, — the daughter of Herodias,—she-danced in the midst.

And having-danced and pleased Herod, and those reclining-at-table, thereupon, with an-oath, he-promised to-give her what so-ever she-might ask. The King said unto-the young-girl:

"Ask me what ever thou-wilt, and I-will-give it unto-thee."

And he-swore unto-her, that:

"What soever thou-mayest-ask me will-I-give unto-thee up-to half of my kingdom."

**386** And she, going-out, said unto her mother:

"What shall-I-ask?"

And she said:

"The head of-John the Baptist!"

So she, being-incited by her Mother, and coming-in forthwith with haste unto the King, asked, saying:

"I-will that unto-me thou-wouldst-give by-and-by,—Give unto me—" (she-said), "here upon a-platter—the head of-John the Baptist."

**387** And the King was-sorry, — having-become very-sorry;—but (because-of the oaths, and those reclining-at-table he-would not refuse her), he-commanded it to-be-given.

So the King, forthwith delegating and sending a-guardsman, ordered his Head to-be-brought.

**388** And he, going-forth, decapitated him, John, in the prison.

**389** And his Disciples having-heard, came, and they-took-up the-corpse,—his Dead-body—and buried it,—placed it in a-tomb.

**390** But he-brought his Head upon a-platter, and gave it to-the young-girl; and the young-girl brought and gave it to her mother.

**391** And departing *John's disciples* reported to Jesus.

(*c*) *The seventy return.*

**392** Also they-returned, the Seventy, with joy, saying:

"Lord, even the demons are-subject unto-us in thy Name."

And he-said unto-them:

"**I beheld** Satan as lightning out-of the Heaven falling! Behold (I-give) unto-you Authority to tread upon serpents and scorpions, and over all the power of-the enemy; and nothing in-any-wise shall-injure you."

"**But in** this, rejoice not,—that the spirits unto-you are subject,—but rejoice [rather] that your Names are-written in the heavens."

**393** In that Hour he-exulted in-the [Holy] Spirit, and on that Occasion, answering, Jesus said:

"**I-praise** thee, O-Father, Lord of Heaven and of Earth, because thou-hast-hidden these-things from the-wise and intelligent, and hast-revealed them unto-babes. Yea, Father, for thus was-it good before thee."

[And having-turned to the disciples he-said]:

"**All-things** unto-me are-delivered by my Father, and no-man understands the Son, except the Father,

and no-man knoweth who is-the Son except the Father, nor doth-any-one-understand the Father, and who is the Father, except the Son, and *he* to-whom so-ever the Son may-be-willing to-reveal *Him.*

**394** "**Come unto** me, all the toiling and over-burdened, and-I will-rest you. Take my Yoke upon you, and be-taught by me, for I-am gentle and lowly of heart; and ye-shall-find rest unto your lives. For my Yoke *is* easy, and my Burden is light."

**395** And turning unto the disciples, privately, he-said:

"**Happy-are** the eyes, those seeing what ye-see. For I-say unto-you that many Prophets and kings desired to-see what ye-see, and saw not, and to-hear what ye-hear, and heard not."

(*d*) *A lawyer tempts Jesus.*

**396** And behold, a-certain lawyer stood-up tempting him, and saying:

"Teacher what doing, Life aionian may-I-inherit?"

And he said unto him:

"**In the Law** what hath-been-written? How read-est-thou?"

And he answering, said:

"Thou-shalt-love the-Lord thy God with the-whole of thy heart, and with the-whole of thy life, and with the-whole of thy strength, and with the-whole of thy mind, and thy Neighbor as Thyself."

And he-said unto-him:

"**Rightly** hast-thou-answered; this do and thou-shalt-live."

But he, choosing to-justify himself, said unto Jesus:
"And who is my neighbour?"

**397** [And] replying, Jesus said:

"**A-certain** man was-going-down from Jerusalem to Jericho, and fell-among robbers, who both stripping him, having-inflicted blows, departed, leaving *him* being half-dead.

"**And by** Providence a-certain priest was-going-down along that-Way, and seeing him, he-passed-by-on-the-opposite-side.

"**And** in-like-manner, also, a-Levite [having-come] near the place, coming and seeing *him*, he-passed-along-on-the-opposite-side.

"**But a-certain** Samaritan journeying came near him, and seeing him was-moved-with-compassion. And having-approached he-bound-up his Wounds, pouring-on oil and wine; and having-set him on his own beast, led him to an-inn, and he-took-care of-him.

"**And, upon** the next day [going-forth], *and* having-taken-out two denarii he-gave *them* to-the innkeeper, and said [unto-him], 'Take-care of-him, and Whatso ever thou mayest-over-spend, I upon my Return will-pay thee.'

"**Which-one** [then] of-those Three, a-neighbor seemeth unto-thee to-have-been, unto-the-one having-fallen among the robbers?"

And he said:

"The-one having-shown Compassion towards him."

And (therefore) Jesus said unto-him:

"**Go and** do thou in-like manner."

*(e) Jesus visits Martha and Mary at Bethany.*

**398** Now [it-came-to-pass] during their Journey [that] he entered into a-certain village, and a-certain woman by-name Martha received him [into her House]. And there-was unto-her a-sister called Mary, who also having-sat down at the feet of Jesus, was-hearing his Word. But She, Martha, was-cumbered about much serving, so having-come-up she-said:

"Lord, carest thou not that my Sister hath-left me alone to-minister? Say therefore to-her that she-may-help me!"

And, answering, Jesus said unto-her:

"**Martha!** Martha thou-art-anxious and troubled about many-things, but [of a-few things, or] of one, is-there need, and Mary the good part hath-chosen, which Shall-not-be-taken-away from her."

**399** And it-happened unto Him to-be at a-certain place praying;—when he-ceased a-certain-one of his disciples said unto him:

"Lord teach us to-pray, just-as even John taught his Disciples."

And he-said unto-them:

"**When** ye-pray say-ye: [Our] Father [who-*art* in the Heavens], Hallowed-be thy Name. Thy Kingdom come. [Thy Will be-done, as in Heaven so on Earth]. Give us our necessary Bread day-by-day. And forgive us our trespasses, for even we-ourselves forgive every-one indebted unto-us. So Thou-mayest-not-abandon us in trial, [but will-deliver us from the Evil-one.]"

And he-said unto them:

"**Which** of you shall have a-friend, and shall go unto him at-midnight, and say unto-him, 'Friend, lend me three loaves, because a-friend of-mine has-come from the-road unto me, and I-have-not a-thing I-may-set before-him;' and-he from within answering should-say, 'Do-not-cause me trouble, By-this-time the door hath-been-shut, and my children with me are in the bed, I-am-un-able having-arisen to-give unto-thee?'

"**I-say** unto-you, even if He-would-not-give unto-him having-arisen because-of Being his friend, because indeed of his Importunity, arising will-he-give unto-him as-much-as he-needeth.

"**So, I,** unto-you, do-I-say: Ask, and it-shall-be-given unto-you; seek, and ye-shall find; knock, and-it-shall-be-opened unto you. For every one asking, receiveth; and the-one seeking, findeth; and, unto-the-one knocking, shall-it-be-opened.

"**Further:** which father of-you, *if* the son shall-ask [bread], will-give unto-him a-stone? or, if a-fish; will-he-give him a-serpent instead-of a-fish? or even-if also he-asketh an-egg, will-he-give him a-scorpion?

"**If, therefore,** ye, being evil, do-know-how to-give good gifts unto your children, how-much more the Father, Him of Heaven, will-he-give Holy Spirit unto-those asking Him?"

*"Our Gospel Hath-not-come unto you in word only, but both-even in power, and-also with the-Holy Spirit, and [with] much confirmation; as ye-know what we-have-been among you—by your aid."*

*I. Thess. i. 5.* [

# PART VI.

*Feast of Dedication to the Second-Chief Sabbath, 28 A. D.*
*From about Tuesday, Nov. 3 (Casleu 25th), to Saturday, Dec. 25th (Tebeth 20th), 28 A. D.*

## PERIODS XX. TO XXII.

*" The God of this age hath-blinded the minds of-the unbelieving into a non perception of-the Glorious Gospel of-the Christ, who is the-Likeness of-the Deity."*

*II. Cor. iv. 4.* [

*" So, if indeed our Gospel be-veiled,* ONLY *among those perishing is-it veiled !"*

*II. Cor. iv. 3.*

## PERIOD XX.

*(a) Jesus at the Feast of Dedication.*

**400** Now the Feast-of-Dedication came-to-pass at Jerusalem; and it-was Winter.

**401** And Jesus was-walking in the Temple,—in the Porch [of] Solomon. So the Jews surrounded him; and they-said unto-him:

"How long our Mind dost-thou-keep-in-doubt?—If thou art the Christ tell us plainly."

Jesus answered them:

"**I-have-told** you, and ye-believed not. The works which I do in the name of my Father, these bear-witness concerning me. But ye Do-not-believe, for ye-are not of My Sheep [even-as I-have-told you]. My Sheep do-hear my Voice, and-I, I-know them; and they-follow me.

"**And-I,** life aionian do-I-give unto-them, and in-no wise shall-they-perish unto the age, and no one shall-pluck them out-of my Hand. My Father, who hath-given *them* unto-me, (is greater than-all) and no-one is-able to-pluck *them* out-of the hand of my Father. I and the Father are one."

Again, therefore, took-they-up stones, the Jews, that they-might-stone him. Jesus answered them:

"**Many good** works have I-shewed unto-you from my Father; for which work among-them do-ye-stone me?"

The Jews answered him [saying]:

"For a-good work Do-we-not-stone thee, but for blasphemy; and because thou, being a-man, makest thyself a-God!"

Jesus answered them:

"**Is-it not** written in your Law—

"'**I have** said—Ye-are Gods.'

"**If-then** he-called *them* Gods, unto-whom the WORD of God came,—and It-may-not-be-loosened, the Scripture!—*of-him* whom the Father hath-sanctified and sent into the world, do-ye-say that, 'Thou-blasphemest!'—because I-said, 'A-son of God am-I?'

"**If I-do** not the works of my Father, Do-not-believe me; but if I-do, even-if me ye-believe not, the works ye-may-believe; so-thus ye-may-know, and may-believe that in me the Father *is*, so-I *am* in him."

**402** They-sought therefore, again, to-take him, and he-went-forth out-of their-hands.

**403** And he-departed again beyond the Jordan, unto the place where John was at first baptizing; and he-abode there.

**404** And many came unto-him; and they-said that:

"John, indeed, did not-one sign; but whatsoever John said concerning this-*man* was true."

And many believed there in him.

## PERIOD XXI.

(*a*) *The dropsical man healed. Parables.*

**405** And it-came-to-pass, upon his Entrance into the-house of-one of-the chief-rulers of-the Pharisees, upon-a-Sabbath, to-eat bread, that they were watching him. And behold, there-was a-certain dropsical man in-front of-him. So Jesus answering, spake unto the Lawyers and Pharisees, asking if:

"**Is-it-lawful** on-the Sabbath-day to-heal?"

But they were-silent. So, having-taken-hold-of, he-cured and dismissed him. And [answering] unto them, he-said:

"**If-of-any-one** of-you [a-son] an-ass or an-ox shall-fall into a-pit, even *will-he* not straightway extricate him—on the day of-the Sabbath?"

And Un-able-were-they to-offer-a-rebuttal [to-him] upon those-things.

**406** And he-spake unto those having-been-invited a-parable,—noticing how the first-places-at-the-tables they-were-picking-out;—saying unto them:

"**When** thou-art-bidden by any-one unto a-marriage feast, Recline-thou-not upon the best-place, lesthaply a-more-honorable-man than thee May-have-been-bidden by him; And, coming that-one unto-thee, even him having-bidden *thee*, he-shall-say unto-thee: 'Give-thou unto-this-one a-place,' and then thou-wouldst-begin with shame the lowest place to-occupy.

"**But when** thou-art-bidden, having-gone-in, recline-thou in the lowest place; so-that when the-one having-bidden thee cometh, he-may-say unto-thee: 'Friend, go-thou-up-unto a-higher-place.' Then there-will-be glory for-thee in-the-presence of [all] those reclining with thee.

"**For every** one exalting himself shall-be-humbled, and the-one humbling himself shall-be-exalted"

**407** And he-said, even unto-the-one having-bidden him:

"**When** thou-makest a-dinner or a-supper, summon not thy Friends, nor thy Brothers, nor-yet thy Rela-

tions, nor-even the-rich neighbors, lest-haply also they in-return-invite thee, and there-be-made unto-thee a recompense.

"**But when** thou-makest a-feast, bid the-poor, the-maimed, the-lame, the-blind; and blessed-shalt-thou-be; because they-have naught *wherewith* to-recompense unto-thee.

"**Surely** it-will-be-recompensed unto-thee in the resurrection of-the Just."

**408** So, upon-hearing these things, a-certain-one of-those reclining-at-meat said unto-him:

"Blessed-is-the-one who shall-eat bread in the Kingdom of God."

Then said he unto-him:

"**A-certain** man made a-great supper; and he-bade many. And he-sent-forth his Servant at-the hour of-the supper to-say, unto-those having-been-bidden, 'Come-along, for [every-thing] now is ready.' And they-began — from number-one—to-excuse-themselves, the-whole-of-them.

"**The first** said unto-him, 'I-have-bought a-field, and I-have need to-go-out and see it, I-pray thee have me excused.'

"**And another** said: 'I-have bought-five yoke of-oxen, and I-am-going to-test them, I-pray thee have me excused.

"**And yet-another** said: 'I-have-married a-wife, and on-account-of this I-can not come.'

"**So, having-returned,** this particular servant reported unto-his Lord these-things.

"**Then,** being-angry, the Master-of-the-house said

unto his servant, 'Go-out quickly into the squares and streets of-the city, and the poor, and the-maimed, and the-lame, and the-blind bring-thou-in hither.'

"**And he-said**—the servant—'Lord, it-is-done as thou-didst-command, and yet there-is room!'

"**And the** lord said unto the servant, 'Go-out into the high-ways and hedges, and constrain *people* to-come-in so-that my House may-be-filled, for I-say unto-you, that 'Not-one of those men—those having-been-bidden—shall-taste of-my Supper.'"

(*b*) *Jesus addresses the multitudes. Many parables.*

**409** Now there-were-going-with him great multitudes; and turning, he-said unto them:

"**If any-one** cometh unto-me and hateth not his-own Father, and Mother, and Wife, and Children, and Brothers, and Sisters, and further, even His-own life, he-can not be my disciple; [and] whosoever [therefore] beareth not his-own Cross, and cometh after me, can not of-me be a-disciple."

**410** "**For which-one** of you, desiring to-build a-tower, having-sat-down, first Doth-not-compute the cost, whether he-hath unto the-finish? To-the-end-that, lest, having-laid his foundation, and not being-able to-finish, all those beholding should-begin to-mock him, saying that, 'This Man began to-build and Was-unable to-finish.'"

**411** "**Or what** King, about-going-out to-encounter another king in battle, Doth-not,—having-sat-down, first—consult whether he-is able, with ten thousand, to-meet the-one with twenty thousand coming against him? Now if not-this, upon his being afar-off, an-

embassy having-dispatched, he-seeketh [the-terms] of a-peace?

"**So therefore,**—unto all of you—Who-so renounceth not his-all—his-own Possessions,—can not be my disciple."

**412** "**Salt,** therefore, *is* good; but, if-indeed the salt be-tasteless, in what-way shall-it-be-seasoned? Neither for the-land, nor-even for manure, is-it fit; out do-they-cast it! The one having ears to-hear let-him hear."

**413** But all the Publicans and the law-breakers were drawing-nigh unto-him to-hear him. So the Pharisees and the Scribes murmured, saying that:

"This-man, law-breakers doth-he-receive, and he-eateth with them!"

**414** And he-told unto them this Parable, saying:

"**What man** of you having a-hundred sheep, and having-lost one of them, Leaveth-not the ninety-nine in the wilderness, and goeth after the lost-one until he-find it? And having-found, he-layeth *it* upon his Shoulders rejoicing. And on-coming to the house, he-calleth-together the friends and the neighbors, saying unto-them, 'Rejoice with-me, for I-have-found my Sheep,—the lost one!'

"**I-say unto-you,** that Even-so there-shall-be joy in Heaven over one sinner reforming, *more* than over ninety-and-nine righteous-persons who have no need of-reformation."

**415** "**Or what** woman having ten drachmæ, if-indeed she-loseth one drachma, lighteth not a-lamp, and sweepeth the house, and seeketh diligently till

she findeth *it?* And having-found *it*, she-calleth together the friends and the neighbors, saying, 'Rejoice with-me, for I-have-found the drachma which I-lost.' "

"**Even-so** say-I unto-you; there-is joy in-the-presence of-the Angels of God over one reforming sinner."

**416** And he-said;

"**A certain** man had two sons. And one-said, the younger of-them, unto-the father, 'Father, give me a proportionate part of-the estate.' So he-divided unto-them the living.

"**And after** not many days, having-gathered-up all, the younger son went-abroad unto a-far country, and there he-wasted his Property; living dissolutely.

"**Now** upon-having-spent his all, there-arose a-mighty famine throughout that particular country; and he began to-be-in-want.

"**So, having-gone,** he-joined-himself into-one of-the citizens of that-same country, and he-sent him unto his Fields—to-feed swine.

"**And he-longed** to-fill his Belly with the-pods which those swine were-eating; yet no-one gave unto-him.

"**But on-coming** to himself, he-said, 'How-many hired-servants of my Father have-an abundance of-bread; yet I, here with-hunger am-I-perishing!—Having-arisen I-will-go unto my Father, and I-will-say unto-him, 'Father, I-have-sinned against Heaven, and In-thy-sight: I-am no-longer worthy to-be-called thy son; make me as one of thy hired-servants.'

"**And having-arisen,** he-went unto his-own Father.

"**But even-on** his being at-a-distance, that father of-his saw him, and was-moved-with-pity. So, running, he-fell upon his Neck, *and* repeatedly-kissed him.

"**Said, however,** the son unto-him, 'Father, I-have-sinned against Heaven, and In-thy-sight, and no-longer am-I worthy to-be-called thy son; [make me as one of thine hired-servants].

"**He-said,** however, the father, unto his Servants, 'Bring-forth [quickly] the Robe, the best-one, and clothe him, and place a-ring upon his Hands, and shoes upon his feet; and having-brought the calf, the fatted-one, offer-ye-a-sacrifice, and eating we-may-be-joyful; for this my Son was dead, and [again] he-is-alive, and he-was lost, and he-is found.

"**So they-began** to-be-merry.

"**Now his** Elder Son was in the-field, and as he-was-coming near unto-the house, he-heard the-sound-of-instruments, and singers.

"**And, having-called** out one of-the servants, he-inquired, 'What may-be these-things?' And he said unto-him that, 'Thy Brother is come, and thy Father hath-sacrificed the calf, the fatted-one, because he-hath-received him safe-and-sound.'

"**And he-was-wroth,** and Was-not-disposed to-enter.

"**Therefore** his Father, going-out, entreated him.

"**But he**, answering, said to-the father, 'Lo, so-many years do-I-serve for-thee, and never a-command of-thine have-I-transgressed; yet unto-me never gavest-thou a-kid, so-that with my Friends I-might-rejoice! but when thy Son, this-one, the-one

having-devoured thy Living with harlots, came, thou-hast-sacrificed for-him the calf,—the fatted-one!'

"**He, however,** said unto-him, 'Child, thou art ever with me, and all mine-own is thine; but to-be-joyful and glad is proper; for thy Brother, this-one, was dead, and [again] he-is-alive, and he-was lost, and is-found."

**17** And he-said also unto his Disciples:

"**There-was** a-certain rich man who had a-steward, and the-same was-accused unto-him as wasting his Possessions.

"**So, having-summoned** him, he-said unto-him, 'Why do-I-hear this concerning thee? Render the account of thy steward-ship, for thou-canst no longer exercise-the-steward-ship.'

"**He-said** then in himself, this Steward, 'What shall-I-do? for my Lord taketh away the stewardship from me. To-dig I-have-no-strength, to-beg am-I ashamed. I-know what I-will-do, so-that when I-may-be-put out of-the Stewardship, they-may-receive me into their Houses.'

"**So having-summoned** each one of-the debtors of his lord, he-said unto the first, 'How-much owest-thou unto my lord?' And he said, 'One-hundred baths of-oil.' So he-said unto-him, 'Take-back thine Account, and sitting-down quickly, make-it-out fifty.'

"**Thereupon** unto-another did-he-say, 'And thou, how-much dost-thou-owe?' And-this-one said, 'One-hundred cors of-wheat.' [And] he-saith unto him, 'Take-back thy Bill and make-it-out eighty.'

"**And the** lord commended the unrighteous Stew-

ard, because he-had-acted warily;—for the sons of this age, are, in their own Generation, more-prudent than the Sons of-the Light.

"**And-I,** unto-you do-I-say, Make-ye unto-yourselves Friends, out-side-of the Mammon of-the unrighteous, so-that when ye-fail They-may-receive you into the aionian tabernacles.

"**The-one** faithful in the-least-thing, even in much faithful is-he: and the-one in the-least-thing unrighteous, even in much is-he unrighteous.

"**If, therefore,** in the unrighteous mammon, faithful Thou-hast-not-been, who will-commit unto-you the true-wealth? And if in An-outside-matter faithful Ye-have-not-been; your-own-affairs, who unto-you will-relinquish *them*?"

**418** "**No-one,** one-in-domestic-service, is-able two lords to-serve; for either the one will-he-hate, and the other he-will-love; or the-one he-will-cling-to, and the other will-he-slight.

"**Ye-can** not serve God, and Mammon."

**419** Now all-concerned heard these-things, even the Pharisees; and being lovers-of-money, they-mocked him.

And he-said unto-them:

"**You! ye-are** those justifying yourselves in-the-face of men! but the Deity, He-knoweth your Hearts:—for what among men *is* highly-prized, *is* an-abomination in-the-sight of God!"

**420** "**The Law** and the Prophets *were* until John; from that-time the Kingdom of God is preached, and every-one into it doth-press-onwards."

421 "**But easier** is-it [for] the heaven and the earth to-pass-away, than of-the Law one tittle to-fail.

422 "**Every-one** divorcing his Wife, and marrying another-*woman*, committeth adultery; and Every-one, the-one-divorced from an-husband marrying, he-doth-commit-adultery."

423 "**Now there-was** a-certain man, a-rich-one, and he-was-clothed-in purple and fine-linen, feeding every day sumptuously.

"**And** [**there-was**] a-certain poor-man named Lazarus [who] was-laid at his Door, he-being-covered-with sores.

"**And he-was-longing** to-be-fed from the crumbs, those falling from the table of-the rich-man. Yet even the dogs, coming-along, licked his Sores.

"**Now it-happened** unto-the poor-man to die, and unto-him to-be-carried-away by the angels into the bosom of-Abraham.

"**And-there-died** also the-rich-man, and he-was-buried.

"**And in** Hades, having-lifted-up his Eyes, being in torments, he-seeth Abraham, from a-distance, and Lazarus in his Bosom.

"**So the-same-one,** crying-out, said, 'Father Abraham, pity me, and send-thou Lazarus, that he-may-dip the tip of his finger in-water, and may-cool my Tongue; for I-am-in-anguish in this Flame.'

"**But Abraham** said: 'Child, remember that thou-didst-receive thy Good-things in thy Life, and Lazarus in-like-manner the evil-ones. But now, however, he-is-comforted, and thou, thou-art-in-pain. And

besides all these-things, between us and thee, a-great chasm hath-been-fixed; to-the-end that those wishing to-pass-over from-hence, unto-you, can not; nor, *can* those from-thence come-across unto us.

"**And he-said,** 'I-pray therefore unto-thee father, that thou-wouldst-send him unto the house of my father, (for I-have five brothers) that he-may-testify unto-them, so they also May-not-come unto this—the place of torment.'

"[**But**] **Abraham** saith [unto-him], 'They-have Moses and the Prophets; let-them-hear them!'

"**And he** said, 'Nay, father Abraham; but if-indeed a-certain-one from the-dead may-go unto them, they-will-reform.'

"**But he-said** unto-him, 'If they-hear not Moses and the Prophets, neither if-indeed a-certain-one out-from-among the-dead should-arise, will-they-be-persuaded.'"

## PERIOD XXII.

### (*a*) *Lazarus dies and is resurrected.*

**424** Now there-was a-certain sick-man, Lazarus, back-at Bethany, from the village of-Mary and Martha her Sister; (and it-was that Mary, the-one-that-anointed the Lord with-ointment, and wiped his Feet with her hair, whose Brother Lazarus was-sick).

The Sisters therefore sent unto him saying:

"Lord, behold he-whom thou-lovest is-sick."

**425** But Jesus, having-heard, said:

"**This Sickness** is not unto death, but for the glory of God; so-that the Son of God may-be-glorified by Him."

(Now Jesus loved this Martha, and her Sister, and that-Lazarus); when, therefore, he-had-heard that he-was-sick at-that-time, he-deliberately-abode in the-place where he-was, two days!

426 Then, after this, he-saith unto-the disciples:

"**Let-us-go** into Judea again."

The disciples say unto-him:

"Rabbi, the Jews just-now sought to-stone thee, and again goest-thou thither?"

Jesus answered:

"**Are-there** not twelve hours in the day? If-indeed any-one walketh in the day he-stumbleth not, because he-seeth the light of this world; but if-indeed any-one walketh in the night, he-stumbleth, because the light is not upon him."

These-things spake-he; and, after this, he-saith unto-them:

"**Lazarus** our Friend is-fallen-asleep, but I-go so-that I-may-awaken-him."

The disciples therefore said unto him:

"Lord, if he-is-fallen-asleep, he-will-be-saved!"

Now Jesus had-spoken about his Death, but the-others thought that, "Concerning the repose of sleep doth-he-speak."

There-upon therefore, Jesus said unto-them plainly:

"**Lazarus** is-dead! And I-rejoice, for-your-sakes, that I-was not there,—so-that ye-may-believe; but we-may-go unto him."

Said therefore Thomas, (the-one called 'Didymus'), unto-his fellow-disciples:

"We also may-go, that we-may-die with him."

**427** Jesus, therefore, upon-coming, found him four days already buried in the tomb.

Now this Bethany was nigh-unto Jerusalem, about fifteen furlongs therefrom.

And many from-among the Jews, had-come-out unto-those-parts, about Martha and Mary, so-that they-might-condole-with them concerning their Brother.

She therefore, Martha, when she-heard that Jesus was-coming, met him; but Mary, in the house was-she-sitting.

Said therefore this Martha unto Jesus:

"Lord, if thou-hadst-been here, my Brother would not have-died; but even now do-I-know that Whatever thou-mayest-ask-of God, God will-give unto-thee."

Jesus saith unto-her:

"**Thy Brother** will-rise-again."

Saith Martha unto-him:

"I-know that he-will-rise-again, in the resurrection, in the last day."

Jesus said unto-her:

"**I, I-am** the resurrection, and the Life; the-one believing in me, even-though he-may die, he-shall-live; and every one living and believing in me, By-no-means can-he-die unto the age. Believest-thou this?"

She-saith unto-him:

"Yea Lord; I-have-believed that thou art the Christ, the Son of God, the-One-coming into the World."

And upon-saying these-things she-went-away, and called Mary her Sister privately, saying:

"The Teacher is-here, and calleth thee."

And she, when she-heard, ariseth quickly and cometh unto him.

Now not-yet had-he,—Jesus,—come into the village; but he-was in the place where Martha met him).

Those Jews therefore, those being with her in the house, and comforting her, seeing Mary, that quickly she-arose and went-out, followed her, supposing [saying] that:

"She-goeth unto the tomb, so-that she-may-weep there."

Mary therefore, when she-came where Jesus was, upon-seeing him, fell at his Feet, saying unto him:

"Lord, if thou-hadst-been here, by-no means would-he-have-died—my Brother."

Jesus therefore, when he-saw her weeping, and those having-come with-her, the-Jews weeping, was-agitated in-spirit; and concerned, himself; and he said:

"**Where** have-ye-laid him?"

They-say unto-him:

"Lord, come-thou and see."

Jesus wept.

The Jews said, therefore:

"See, how he-loved him!"

But some of them said:

"Could not this-man, one having opened the eyes

of-the-blind, have-caused that even this-other-one should not die?"

**423** Jesus, therefore, again being-agitated in himself, cometh unto the-tomb. Now it-was a-cave, and a-stone was-lying upon it.

Saith Jesus:

"**Take-ye-away** the stone."

Saith unto-him — the sister of-the-one dead, — Martha:

"Lord, by-this-time he-is-offensive! for it-is the-fourth-day!"

Jesus saith unto-her:

"**Said-I** not unto-thee that, 'If-only thou-wouldst-believe thou-shalt-see the glory of God?'"

They-took-away, therefore, the stone [from-where the dead-body was lying].

And he, Jesus, lifted-up his eyes on-high, and said:

"**Father,** I-do-give-thanks unto-thee, that thou-didst-hear me. But I, I-know that at-all-times thou-dost-hear-me; yet, on-account-of this multitude standing-by I-spoke,—so-that they-may-believe that thou hast-sent me."

So, on-saying these-things, with-a-loud voice did-he-cry-out:

"**Lazarus,** come forth!"

Out-did-he-come—the-one once-dead—bound Feet and Hands with-bandages, and his Face with-a-napkin bound-about.

Saith Jesus unto-them:

"**Loose** him, and let-him go."

**429** Many therefore, from-among the Jews, those

having-come-out unto Mary, and having-witnessed what he-did, believed upon him.

But some of them went unto the Pharisees, and told them what Jesus did.

(*b*) *The Sanhedrim convened. Preliminary condemnation.*

**430** Therefore they-convened, (the High-priests and the Pharisees) the Sanhedrim, and said:

"What are-we-doing? because, this very man, many signs doeth-he. If-indeed we-suffer him in-this-manner, all-men will-believe in him; and they-will-come—the Romans—and will-take-away both our Place and Nation."

**431** And a-certain one of-them—Caiaphas—being The-high-priest of that-very year said unto-them:

"You, ye-do-know nothing; Nor do-ye-consider that it-is better for-us, that one man should-die in-behalf of-the people, and not the whole nation perish."

Now this, from himself, he-said not; but being the-high-priest of that year he-prophesied—that, Jesus was-about to-die in-behalf of-the nation.

And not in-behalf of-the nation only, but so-that also the Children of God, those scattered-abroad, should-be-gathered into one.

Therefore, from that Day, took-they-united-counsel, that they-might-kill him.

**432** Jesus therefore, no-longer publicly walked among the Jews, but he-went-away-from thence into the country nigh-unto the desert, unto a-city called Ephraim. And-there abode-he with his Disciples.

"*Now I-declare unto-you, brethren, the Gospel.*"—

*I. Cor. xv. 1.* [

"*The Word of Truth, The Gospel of your Salvation.*"

*Eph. i. 13.* [

"(*For, even unto you, have-we-come with the Gospel of Christ.*)"

*II. Cor. x. 14.* [

# PART VII.

*From the Second-Chief Sabbath, 28 A. D., to the End of the Galilæan Ministry; that is, from Sabbath "Shemot," Sat. Dec. 25th (Tebeth 20th), 28 A. D., to Tuesday, March 4th (Nisan 1st), 29 A. D.*

## PERIODS XXIII TO XXX.

"*Even do-I-declare unto you, brethren, that Gospel which I-announced-as-the-Gospel unto-you; and-both which ye have-received, and in which ye-have-stood; also through which ye-are-being-saved—(if ye-retain the-certain word I-announced gladly unto-you)—un less in considerately ye-have-believed.*"

*I. Cor. xv. 1–2.*

## PERIOD XXIII.

*(a) The walk through the corn-fields.*

**433** And it-occurred at that Season unto him,—Jesus,—to-pass-(along) upon the Sabbaths,—[*especially* upon the-second-'Chief'] Sabbath-day—through the corn-fields. And his Disciples were-hungry, and began to-go aside to-pluck the ears-of-corn, and to-eat while-plucking, rubbing *them* in-their hands.

And some-of the Pharisees seeing-it, said [unto-them]:

"Why do-ye what Is-not-lawful [to-do] upon the Sabbaths?"

[Also] unto-him they-said:

"See *what* thy Disciples are-doing!—See! why do-they upon the Sabbaths, what Is-not-lawful to-do upon a-Sabbath?"

And, answering unto them, Jesus said:

"**Have-ye** not-ever known this; what David did when he-had need, and he-was-hungry, he and those with him being *so;* how he-entered into the house of God, before Abiathar of-the high-priests, and the loaves of-the Presence did-he-take, and eat; and he-gave also to-those with him attendant what it-was not lawful for him to-eat; nor those with him ex cept the priests alone?

"**Or Have-ye-not-read,** that upon the Sabbaths the priests in the Temple the Sabbaths do-violate, and are blameless?

"**But I-say** unto-you that a-Greater than the Temple is-here; and if ye-had-known what this is,

"'**Mercy** do-I-desire, and not a-sacrifice;'

"**Ye would** not have condemned the blameless."

And he-said unto-them that:

"**The Sabbath** because of man was-made: not Man because of-the Sabbath—For a-lord is-he,—the Son of Man,—even of-the Sabbath-day."

**434** And having-departed thence, it-happened [also] upon another Sabbath-day, for-him to-enter into the Synagogue, and teach: so he-entered again into their Synagogue; and behold, there-was there a-man having a withered hand—even his Right Hand was withered.

And they-watched him closely—the Scribes and the Pharisees—[to-see] "Whether upon the Sabbath he-will-heal him;" so-that they-might-find an-accusation-against him.

So they-questioned him, asking whether:

"It-is-lawful on-the Sabbath-day to-heal?"—in-order-that they-might-denounce him.

But he knew their Thoughts; And he-saith unto-the man, the-one having the-hand withered-up:

"**Arise!** and stand-up in the midst."

And he having-arisen, stood-up. And then Jesus said unto them:

"**I-will-ask** you What is-lawful upon-the Sabbath-day;—to-do-good or to-do-evil, to-save life or to-kill?"

But they were-silent. And he said unto-them:

"**What man** shall-there-be among you who shall-have a sheep, and if it should-fall upon-the Sabbath into a-pit, Would-he-not-lay-hold-upon it and lift *it?* How-much then superior a-man [is]

to-a-sheep! So it-is-lawful on-the Sabbath to-do well!"

And looking-around-upon them all with anger, being-grieved at the hardness of their hearts, then he-saith unto-him, to-the man:

"**Stretch-out** thy Hand."

And he did, even he-stretched-it-out. And his Hand was-restored whole as the other.

But they-were-filled with-madness, and-they-communed with one-another what ever they-should-do unto Jesus?

**435** And the Pharisees, coming-out straight-way, held a-council with the Herodians against him, "How they-might-destroy him?"

**436** But Jesus knowing-*it*, withdrew from-thence with his Disciples, unto the sea.

## PERIOD XXIV.

(*a*) *The Galilæan ministry resumed.*

**437** And there-followed him great multitudes,—a-great concourse from Galilee, and from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan;—and [those] about Tyre and Sidon, (a-great concourse, having-heard what he-did) came unto him.

And he-spake-unto his disciples that a-small-boat should attend him, because-of the crowd, so-that They-should-not-crowd him. For he-had-cured-*so* many as to crush upon-him, that they-might-touch him, as-many-as had plagues.

And the Unclean spirits when gazing-on him, fell-down-before him and cried-out, saying that;

"Thou art the Son of God."

And he healed them all; and repeatedly, he-charged them that They-should-not-make him known, so-that there-might-be-fulfilled that spoken through Isaiah the Prophet, saying:

"Behold my Servant whom I-have-chosen, my Beloved in whom delighteth my Soul:

"I-will-put my Spirit upon him, and judgment to-the nations shall-he-declare.

"He-shall-not-strive, nor cry-out, Nor-shall-anyone-hear in the streets his Voice.

"A-bruised reed shall-he-not-break, and smoking flax He-shall-not-quench, until he-send-forth Judgment unto victory.

"And upon his name the-nations shall-trust."

**438** Then there-was-brought unto-him a-demoniac; and he-was casting-out the-demon. Now it-was blind and dumb: and he-healed him; so-that it-came-to-pass, the demon having-come out, the blind and the dumb both spake and saw.

And all the multitudes were amazed, and marvelled, and they-said:

"Is not this the son of-David?"

But some of them said:

"By Beelzebub, the-Ruler of-the Demons, doth-he-cast-out Demons."

And the Pharisees hearing *it* said:

"This-man Doth-not-cast-out Demons ex cept by Beelzebub, the Ruler of the Demons."

Also the Scribes, those having-come-down from Jerusalem, said that:

"He-hath Beelzebub."

And that:

"By the Ruler of-the Demons doth he-cast-out Demons!"

**439** But he,—Jesus—knowing their Thoughts,—their Deliberations, and having-summoned them, said unto-them in parables:

"**How can** Satan cast-out Satan?

"**Every** Kingdom divided against itself is-brought-to-desolation; for, if a-Kingdom be divided against itself, that Kingdom can not stand; and any city, or house, divided against itself cannot-stand; for if a-house against-itself should be-divided, that House can not remain. So house against a-house doth-fall.

"**And Also,** if Satan casts-out Satan, he-hath-risen-up against-himself, and hath-been-divided;—with himself is-he-at-variance! How then shall his Kingdom stand?—It-can not stand, but is-at an-end.

"**Now ye-allege**—'By Beelzebub I-cast-out Demons!' And if I, by Beelzebub, do-cast-out Demons; your Sons, by whom do-they-cast-out? By this they shall-be your judges! But if by The-Spirit—by-The Index (Finger)—of-God, I cast-out Demons, then there-hath come-suddenly upon you the Kingdom of God!

"**Or how** can anyone—(no-one can!—) enter into the house of-the strong-man and plunder his Goods, ex cept first he-should-bind the-strong-man? and then his House shall-he-plunder!

"**When** the strong-man armed guardeth his Palace, in peace are his Possessions; but as-soon-as the stronger-one than-he, having-entered should over-

come him, his Arms taketh-he-away, in which he-had-confided, and his Spoils he-distributeth.

"**The-one** not being with me, is against me; and the-one not gathering, scattereth!

**440** "**Wherefore** verily, this do-I-say unto-you, that 'All—Every—sin, and what ever Blasphemies they-may-blaspheme, shall-be-forgiven unto the-sons of men; but the Blasphemy of-the Spirit Shall-not-be-forgiven [unto-men].

"**And who** ever may-speak a-word against the Son of Man, it-shall-be-forgiven him; but who ever may-speak—may-blaspheme—against the Holy Spirit, hath not forgiveness in the-age, but is liable to-aionian judgment.—It-shall-not-be-forgiven him; neither in this Age, nor in the coming one.

"**Either** make the tree good, and its Fruits good, or make the tree corrupt, and its Fruits corrupt; for by the fruit the tree is-known."

**441** "**O-generations** of-Vipers! how can-ye utter good-things; ye-being evil?—for out-of the fulness of-the heart the mouth speaketh! The good man, out-of the good treasure bringeth-forth Good-things; and the evil man, out-of the evil treasure bringeth-forth evil-things.

"**But I-say** unto-you that *for* every idle word, what-ever men may-speak, they-shall-give-account concerning this word, in the-Day of Judgment; for by thy Words thou-shalt-be-acquitted, and by thy Words thou shalt-be-condemned."

Because they-said, "He-hath an-unclean spirit!"

**442** But others, tempting, sought of him a-sign from

heaven. Then answered some of-the Scribes [and Pharisees] saying:

"Teacher, we-desire to-see a-sign from thee."

But the crowds gathering-together, he, answering, —began to-say unto-them:

"**This** Generation is evil!—a-generation wicked and adulterous. It-seeketh a-sign, but no sign shall-be-given it ex cept the sign of-Jonah the prophet.

"**For even-as** Jonah became a-sign unto-the Ninevites, so will-be also the Son of Man *a-sign* unto this generation.

"**For like-as** Jonah was in the belly of-a great-fish three days and three nights, so shall-be the Son of Man in the depths of-the earth three days and three nights.

"**The-men** of-Nineveh — the Ninevites — shall-stand-up at the Judgment against this Generation, and will-condemn it; because they-reformed at the preaching of Jonah, and behold, a-greater than Jonah *is* here!

"**The-Queen** of-the-South shall-rise-up, in the Judgment, against the men of this generation, and will-condemn them; because she-came from the ends of-the earth to-hear the wisdom of-Solomon, and behold, a Greater than-Solomon *is* here!

**443** "**And no-one** having-lighted a-lamp, placeth-*it* in a secret-place, nor under the corn-measure, but upon the lamp-stand; so-that those entering may-see the light.

"**The lamp** of-the body is the eye; when [therefore] thine Eye is sound, thy whole Body also is

enlightened; but when it-is dim so-too thy Body is-darkened. Take-heed-therefore-that the Light in thee is not darkness.

"**If therefore,** thy whole Body is enlightened, not having any part dark, the-whole will-be enlightened, as when the lamp by brightness may enlighten thee.

**444** "**But when** the unclean spirit may-come-out from a-Man, it-wanders-about through dry spots, seeking a-place-of-rest; and it-doth not find *one.* Then it-saith, 'I-will-return unto my House, whence I-came-out.'

"**And having-come,** it finds it-empty—it-having-been swept and furnished. Then it-goeth and taketh with itself, seven other spirits more-wicked than-itself!

"**So, having-entered,** they-dwell there; and the last-state of that Man becomes worse than-the first. Thus also shall-be this Wicked Generation."

**445** And it-came to-pass, upon his Speaking these-things, a-certain woman, having-raised *her*-voice out-of the multitude, said unto-him,

"Blessed-is the womb that bore thee, and those breasts thou-hast-sucked!"

But he said:

"**Rather-indeed,** Blessed-are those hearing and observing the Word of God."

**446** And then, while he is-talking to-the multitudes, behold his mother, and his Brothers came towards him.

Now They-were-not-able, to-get near him through

the multitude: so, standing, they-awaited without, *and* seeking to-speak unto-him, they-sent to-him, calling him.

And a-multitude sat about him, and they-said [one-of-them]—so it-was-told—unto-him [saying]:

"Behold, thy Mother and thy Brothers [and thy Sisters] stand without; they-are-seeking—desiring to-see [to-speak to]—thee."

But he, answering, said to-the-one informing him—and-so answered unto them *all*, saying:

"**Who is** my Mother? And who are my Brothers? My mother, and my brothers, are those who the Words of God *are* hearing and doing!"

[And] looking-round about, on-those sitting around him, and extending his Hand towards his Disciples, he-said:

"**Behold** my Mother and my Brothers! for who-so ever may-do the will of God—my Father, Him in the-Heavens,—the-same-one is my brother, and [my] sister, and mother."

(*b*) *Jesus breakfasts with a Pharisee.*

**447** And during the address, [a-certain] Pharisee asked him that he-would breakfast with him. And, having-entered, he-reclined. And the Pharisee noticing, wondered because he-was not bathed first, before the breakfast. And the Lord said unto-him:

"**Now ye,** the Pharisees, the outside of-the cup and of-the platter do-ye-cleanse, but your interior is-full of-extortion and of-evil.

"**Senseless-men!** He-who having-made the out-

side, made-he not also the inside? Rather-give in alms the-things within, and behold every-thing is clean unto-you.

"**But woe** unto-you Pharisees, because ye-tithe the mint, and rue, and every pot-herb, and ye-pass-over Justice and Love of God. These-things ought-ye to-have-done, and those not to-omit.

"**Woe unto-you** Pharisees, because ye-love the front-seat in the Synagogues, and the salutations in the markets.

"**Woe unto-you,** [Scribes and Pharisees, hypocrites!] because ye-are like Doubtful Graves, and Men, those walking over *them*, Do-not-know-it."

**448** But answering, a-certain-one of-the Lawyers saith unto-him:

"Teacher, in-saying these-things, us, also, dost-thou-reproach!"

And he said:

"**Also unto-you,** Lawyers, Woe! Because ye-load-upon Men oppressive burdens, and *as for* yourselves, with-one of your-fingers-do-ye not touch the burdens.

"**Woe unto** you, for ye-build the tombs of-the Prophets, and your Fathers killed them! Therefore ye-testify, and ye-consent, unto-the works of your fathers; for they indeed killed them, and you, ye-build [their Tombs]! And because of-this the wisdom of God said:

"'**I-will-send** unto them Prophets and Apostles, and some-of them they-will-kill and persecute.'

"**So-that** there-may-be-required the blood of-all the Prophets (that being-shed from the-foundation-

of-the-world) from this Generation!—even-from the blood of-Abel to the blood of Zacharias, he having-perished between the altar and the House—Yea, I-say unto-you it-will-be-required from this Generation!"

"**Woe unto-you** Lawyers, because ye-have-taken-away the key of knowledge; ye-entered not yourselves, and those entering ye-hindered."

And on-his saying these-things unto them, they began—the Scribes and the Pharisees—greatly to-be-incensed, and to-provoke-him-to-speech upon many things, trying-to-entrap him, [seeking] to-catch something out-of his Mouth, so-that they-might-accuse him.

(*c*) *Teaching by the lake resumed. Parables.*

**449** And on that particular day, departing from the house, Jesus sat-down—and again he-began to-teach,—by the lake.

And there-gathered great crowds—and some-from every city were-coming—unto him, so-that he was-entering into the ship to-be-seated upon the lake.

Now all the multitude was by the lake upon the land—they-stood upon the shore. And he-discoursed, and taught them much in parables; and he-said unto-them in his Teaching:

**450** "**Hearken!** Behold, There-went-forth a sower to sow his seed: and it-came-to-pass in Sowing it, some indeed fell along the way-side; and it-was-trodden down and the birds of heaven came and ate it.

"**And others** fell upon the rock-land, and where it-had not much earth, and forth-with it-sprang up

through Not having a-depth of-earth. So having-sprung up, it-dried-up, through not having moisture: for the-Sun having-risen, it-was scorched, and, through Not having a-root, it-was-dried-up.

"**And others** fell a mong Thorns, and the thorns sprang-up and choked them, so no fruit did-it-give.

"**But others** fell upon Good Ground, and springing-up it-bore fruit coming-up-and increasing, and the one bore a-hundred fold, and an-other one sixty, and an other one thirty."

Having-spoken these-things, he-cried-out and said: "**He having** ears to-hear—let-him-hear!"

(*d*) *Private instruction as to parables.*

**451** And when he-was alone, his Disciples approaching,—those about him with the Twelve—asked him concerning parables. Said-they unto-him:

"Why in parables speakest-thou unto-them? What is this Parable?"

And he answering, said unto-them that:

"**Unto-you** it-is-given to-know the secrets of-the Kingdom of-the Heavens, *to wit*—of God, but unto-them It-is-not-given.

"**To-those** others without, all-things are-done in parables: for whoever hath *increased*, unto-him shall-more-be-given, so he-shall-abound; but whoever hath not *increased*, even whatever he-hath *in charge* shall be-taken from him.

"**Because** of-this, in parables unto-them do-I-speak, so-that seeing they-may not see—may-see and not perceive—and hearing they-may-hear and not under-

stand, lest they-should-turn, and their Sins should-be-forgiven.

"**For seeing** They-do-not-see, and hearing They-do-not-hear, neither do-they-understand. And there-is-fulfilled in-them the prophecy of Isaiah, that-one saying:

"'**By hearing** ye-shall-hear, and by-no means may-ye-understand, and seeing ye-shall-see, and by-no means may-ye-perceive.

"'**For fat-hath-grown** the heart of this people, and with-the ears heavily do-they-hear, and their Eyes do-they-shut;

"'**Lest** they-should see with-their eyes, and with their ears they-should-hear, and with-the heart should-understand, and they-might-turn, and I should-heal them.'"

"**But happy** *are* your Eyes that they-see, and [your] Ears that they-hear. For verily I-say unto-you, that many Prophets and righteous-men have-desired to-see what-ye-see, and saw not; and to-hear what ye-hear, and Have-not-heard."

**452** And he-saith unto-them:

"**Understand-ye** not this Parable? — Then how shall-ye-know all Parables? Hear ye therefore the parable of-the Sower: Now this is the parable:

"**The seed** is the Word of God; the-one sowing, soweth the Word.

"**And these** are those hearing by the way-side, where the Word is-sown; and when any-one may-hear the Word of-the Kingdom, and *is* not understanding *it;* then immediately, there-cometh the Evil-One, Satan, the Devil, and taketh—snatcheth-away—the Word from their Hearts—that having-been-sown in their Hearts — lest, having-believed

they-may be-saved. This is that sown upon the pathway.

"**Now these** are like those sown upon the rocky-ground, who, when they-hear the Word, also immediately with joy *are* receiving it: but these have no root in themselves; yet they for a-season, are transient (*constant*)—will believe. And then, trial arising or persecution for the Word, immediately they-are-of-fended; so, in a-season of-temptation, they-fall away.

"**And others** are those into the thorns having-fallen, *and* being-sown, to-wit: these are those hearing the word, yet, the cares of this age, and the delusion of wealth, and Strong-desires (while they *are* about Other-things entering in) choke the word: so, by the-riches and pleasures of life these are choked,—do-not bear-fruit-to-perfection,—and become unfruitful.

"**But these** are those sown upon Good Ground, who in a-good and upright heart, hearing and understanding, retain the word, and who accept-it really, and bear-fruit with perseverance, and it-yields, the one a-hundred, and the other sixty, and the other thirty."

**453** And he-said unto-them:

"**Neither** cometh a lamp to be-placed under a measure, or under a couch. Is-it-not that it-should-be-placed upon a-lamp-stand? For no-one having-lighted a-lamp covereth it with-a-vessel, or putteth *it* under a-couch; but upon a-lamp-stand doth-he-place-*it*, [so-that those entering may-see the light].

"**For there-is** not any-thing hidden ex cept what

may-be-disclosed, or-what Shall-not-become manifest; nor, hath-there-been *aught* stored-away which Shall-not-be-known, and so into the-light it-may-come. If any-one hath ears to-hear—let-him-hear!"

**454** And he-said unto-them:

"**Take-heed** therefore, how, and-what, ye-hear: in what measure ye-mete, it-shall-be-measured unto-you! For who ever hath *gained*, unto-him shall-be-given; and who-so ever hath not *gained*, even what he-hath *received*,—*or* he-seemeth to-have—shall-be-taken-away from him!"

**455** And he-said:

"**Thus is** the Kingdom of God: as if a-man should cast a seed upon the ground, and should-sleep, and wake, night and day, and the seed should-germinate and grow-up; how? not knoweth he; [for] of-its-own accord the earth beareth-fruit; first a-plant, then an-ear, then full-grain in the ear: but, when the fruit is-ripe, forthwith he-sendeth-in the sickle; for the harvest is ready."

**456** Another parable proposed-he unto-them saying:

"**The Kingdom** of-the Heavens may-be-compared unto-a-man sowing good-seed in his Field. And while Men Slept, there-came his Enemy and sowed darnel amidst the wheat, and went-away. And when there-sprang-up the blade, and the-ear put-forth, then appeared also the darnel.

"**So coming-up,** the servants of-the householder said unto-him, 'My-Lord, Didst-thou-not-sow good seed in that field of-thine? whence then hath-it dar-

nel'? And he said unto-them, 'An-evil man hath done this.'

"**And the** servants said unto-him, 'Dost-thou-wish therefore, going-forth we-should-gather them?' And he said, 'No, lest in-gathering the darnel, ye-should-root-up with them the wheat!

"**Leave-them** to-grow-together, the twain, until the harvest, and at-the-time of the harvest, I-will-say unto-the harvesters, 'Gather-ye-first the darnel, and bind them into bundles to Burn them, but the wheat bring-together into my Barn."

**457** Another parable proposed-he unto-them, and he said:

"**What is-it** like,—unto-what may-we-compare—the Kingdom of God? even unto-what shall-I-compare it? or by what parable may we-illustrate it?

"**Like as** unto-a-grain of-mustard-seed, is the Kingdom of-the Heavens, which a-man having-taken, sowed in his Fields—into even-his-own garden did-he-cast *it*.

"**And it-grew,** and turned into a-tree, [a-great-one]; and the birds of Heaven lodged in its Branches. The which, when it-is-sown upon the earth, is indeed a-least-one of-all the seeds, even-of-those upon the earth; but when it-is-sown it-springeth-up, and when it-is-grown it-is greater than-all of-the herbs, and becometh a-tree, and produceth great branches; so-that, to-be under its Shadow, there-come the birds of-the air and make-nests in its Branches."

**458** Another parable spake-he unto-them. So again he-said:

"**Unto-what** shall-I-liken the Kingdom of God? The Kingdom of-the Heavens is like unto-leaven, which, having-taken, a-woman mixed into three measures of-meal, un till the-whole was leavened.

**459** All these-things spake Jesus in parables unto-the multitudes. And with-many such parables did-he-speak the word unto-them, even-as they-were-able to-hear.

And without a-parable spake-he not unto-them; so that there-might-be-fulfilled the word spoken through the Prophet, saying;

"I-will-open my Mouth in parables, I-will-openly-declare things-having-been-hid from the-beginning [of-the-world]."

But in private unto his Disciples he-explained all-things.

(*e*) *Further explanation, and parables.*

**460** Then, leaving the multitudes, Jesus went into the house. And there-came unto-him his Disciples, saying:

"Explain unto-us the parable of-the darnels of-the field."

And he, answering, said [unto-them]:

"**The-one** sowing the good seed is the Son of Man; And the field is the world, and the good seed, these are the sons of-the kingdom; and the darnel are the sons of-the wicked-one. And the enemy, the-one having-sown them, is the Devil; and the harvest is the-end of-the age; and the reapers are the-angels.

"**As therefore,** the darnels are-gathered, and are-burned in-a-fire, so shall-it-be at the end of this age. The Son of Man will-send his Angels and they-will-

gather out of his Kingdom all the seducers and those working iniquity.

"**And they-will-cast** them into the furnace of fire. In-that place shall-there-be Weeping and Gnashing of teeth. Then the righteous shall-shine as the Sun, in the Kingdom of their Father.

"**The-one** having ears [to-hear] let-him-hear."

**461** "**Again,** The Kingdom of-the Heavens is like unto-a-treasure hid in the field, which a-man finding, covereth-up; and from his Joy he-goeth, and every-thing that he-hath doth-he-sell, and he buys that Field.

**462** "**Again,** similar is the Kingdom of-the Heavens unto-a-merchant [man] seeking choice pearls: and finding one costly pearl, going-off, he-sold all that he-had, and bought it.

**463** "**Again,** similar is the Kingdom of-the Heavens unto-a-drag-net cast into the sea, and of every kind enclosing: from-which, when it-is-full, drawing to the shore, and sitting-down, they-collected the good into vessels, but the bad they-cast away.

"**So it-shall-be** at the end of-the age: the angels shall-go-forth and shall-separate the wicked (from among the righteous), and shall-cast-them into the furnace of fire; in-that-place there shall-there-be Weeping and Gnashing of teeth."

**464** [Jesus saith unto-them]:

"**Have-ye-understood** all these-things?"

They-say unto-him:

"Yea, [Lord]."

Then he said unto-them:

"**Therefore** *learn* this; every Scribe instructed as-to-the Kingdom of-the Heavens, is like unto-a-man, a-householder, who bringeth out-of his Treasury new-things and old."

## PERIOD XXV.

*(a) Jesus again rejected at Nazareth.*

**465** And it-came-to-pass, when Jesus had-concluded these particular parables, he-departed thence, and came into his-own Country; and his Disciples follow him.

**466** And the-Sabbath having-come, he-began to-teach them in their Synagogue, so-as to-astonish them. And many hearing were-amazed, saying:

"Whence unto-this man these-things? and why *is* this Wisdom being-given unto-him? And these powers so-mighty through his Hands, *how* are-they-performed? Is not this the carpenter? Is not this the son of-the Carpenter—the son of-Mary? and the-brother of James and Joses, and Simon, and Judas?

"Is not his Mother called Mary, and his Brothers, James and Joses, and Simon, and Judas; and are not his Sisters all here with us? whence then, unto-this-one all-these-things?"

So they-were-offended at him.

But Jesus said unto-them that:

"**A-Prophet** is not without honor; ex cept in his-own Country, and in his-own Home, and among his relatives."

Now he-did not there many mighty-works, because-of their Unbelief. Indeed, He-was-un-able, there, to-perform a-solitary mighty-work:—ex cept

a-few sick-persons, having-laid there-on his hands, he cured. And he-marvelled at their Unbelief.

(*b*) *He begins another circuit.*

**467** And he-circulated-through the villages, round-about, teaching.

**468** And at that Time King Herod, the Tetrarch, heard the fame of-Jesus—all that being done [by-him], (For well-known was his Name); and he-was-perplexed, because it was-being-said of some, that:

"John had-been-raised from the-dead."

And by others, that:

"Elijah had-appeared."

And yet-others *said*, that:

"A-Prophet, one of-the ancients, hath-stood-up."

So Herod said unto his servants that:

"John I beheaded, but who is this concerning whom I hear such-things? This-one is John the Baptist, he is-raised from the dead, and therefore these-mighty-works are-done by him."

Others said, that:

"He-is Elijah."

But others *still* maintained that:

"He-is a-Prophet, like one of-the Prophets."

Yet Herod, having-heard-it, maintained that:

"He-whom I beheaded, John, he is raised [from the dead]!"

And he-sought to-see him.

(*c*) *The apostles return. They withdraw to Bethsaida.*

**469** And having-returned, the Apostles were assembled unto Jesus, and related unto-him all-things: both what they-had-done, and what they-taught.

**470** And he-said unto-them:

"**Come ye** yourselves a part, into a-desert place, and rest a-little."

For those coming, and those going, were many; and not-even to-eat, had they-leisure.

**471** So, after having-heard these-things, *as to Herod's desires*, Jesus with-drew from thence: and taking them, he-went a part over the sea—that of-Galilee, of Tiberias—in the boat, unto a-desert place of-the-city called Bethsaida.

**472** And they-saw them departing, and many knew [it]. So, the multitudes knowing *it*, and *those* having-heard *thereof*, followed him. And on-foot, from all the cities, they-ran thither; and they-out-went them, and came-together unto him.

Thus there-was-following him a-great multitude, because they-saw the signs which he-was-doing on the sick.

And having disembarked, Jesus saw the-great multitude; and he-was-moved-with-compassion towards them, for they-were as sheep not having a-shepherd; and he-began to-teach them many-things.

So, having-[gladly]-received them, he-spake to-them concerning the Kingdom of God; and those having need of-healing he-cured.

So he-healed their Sick.

(*d*) *The five thousand fed.*

**473** Now Jesus went-up into the mountain, and was-sitting there with his Disciples. And it-was towards the Passover, the Feast of-the Jews.

Then Jesus lifted-up his eyes, and seeing that a-

great multitude was-coming unto-him, he-saith unto Philip:

"**Whence** shall-we-buy loaves that these may-eat?"

(But this he-said trying him, for he knew what he-was-about to-do). Philip answered him:

"Loaves worth-two-hundred denarii are-not-enough for-them, so-that each [of-them] may-take a-little."

Now evening having-come, and already much time having-elapsed, the day began to-decline: and the Twelve,—his Disciples—came unto-him saying that:

"The place is a-desert, and already the time has-passed-by greatly; dismiss them,—the multitudes—so-that, going into the surrounding country and villages, they-may-lodge, may-buy themselves victuals,—loaves-of-bread—and find provisions: for here, in a-desert place are-we, and they-have not any-thing they-can-eat."

But he,—Jesus—answering, said unto them:

"**No need** have-they to-go-away, give ye them to-eat."

But they said unto-him:

"Having-gone should-we-buy loaves worth-two-hundred denarii and give them to-eat?"

And he saith unto-them:

"**How-many** loaves have-ye? go and see."

So, having-ascertained, they-said unto-him:

"We-have here among-us not more than five loaves and two fishes, un less going-out we may-buy victuals for all this People."

For they-were about five-thousand men. *Then*

saith unto-him one of his Disciples, Andrew the brother of-Simon Peter, *explaining:*

"Here is the lad who hath *the*-five barley loaves, and two small-fishes; but these, what are-they among so-many?"

And he said:

"**Bring** them here to-me."

And, directing the multitudes to-lie-down, he-ordered them all to-recline, company-by-company upon the green grass. For Jesus said unto his Disciples:

"**Make the** men sit-down: recline them in-groups of-fifty each."

And they-did so; and They-made-*them*-all-recline. So-they-sat-down, rank-upon-rank, by the-hundred, and by fifty. And there-was much grass in the locality; therefore the men sat-down, in number about five-thousand.

And Jesus, taking the five loaves and the two fishes, looking-up into the sky blessed them: and, having-given-thanks, he-broke-up and distributed the loaves to his disciples,—that they-might-set-before the crowd—and the disciples to the-reclining multitudes.

And likewise, of the two little-fishes, he-divided among-all as-much-as they-wished. So all ate, and all were-filled.

And when they-were-satisfied, he-saith unto his Disciples:

"**Gather-up** the remaining fragments, so-that not any-thing may-be-lost."

They-gathered-up therefore, and took-up and filled an over-flow to-them of-the fragments,—twelve baskets full,—out of-the five loaves of barley, and of the fishes, which remained-over those eaten.

Now those having-eaten the loaves were about five-thousand men—besides women and children.

**474** Therefore those men, seeing the sign Jesus had-wrought, said, that:

"This-one is truly the Prophet—the One-Coming into the world."

Now Jesus, therefore,—perceiving that they-were-about to-come and to-seize him, so-that they-might-make him a-King—straightway urged his Disciples to-get into the boat, and to-go-before him to the other-side, towards Bethsaida, while he himself should-dismiss the crowds.

**475** And,-both having-taken-leave of-them, and having-dismissed the crowds, he-departed, (or retired); *and* he-went-up again into the mountain,—he alone—to-pray by himself.

But as the-even came-on, his Disciples went-down upon the sea-*shore*. And getting into the ship, they-were-setting-out over the sea unto Capernaum. For-both now it-had-become-dark, and [yet] Jesus Had-not-come unto them.

Now the sea—a-great wind blowing—was-becoming-rough.

So evening having-come-on, he-was there alone, but the boat was now in the-midst of-the sea, [many furlongs distant from the land], buffeted by the waves, and he *was* alone upon the land,

And he-saw them buffeted at the oars,—for the wind was contrary to-them.

(*c*) *Jesus walks upon the sea.*

**475** So—having-driven, therefore, some twenty-five or thirty furlongs—about the-fourth watch of-the night, Jesus came towards them, walking upon the sea, and wished to-pass-by them. But they, the-disciples, seeing him—Jesus—walking-along upon the sea, and coming near the ship, thought it-to-be—and they-cried-out from Fear saying that:

"It-is—an-apparition."

For they-all saw him, and were-greatly-troubled and terrified.

But straightway Jesus spake with them, and he saith unto-them:

**"Take-courage,** It-is I, Fear not."

**477** And Peter, answering him, said:

"Lord, if thou art *there*, bid me unto thee to-come upon the water."

And he said:

**"Come!"**

So, descending from the boat, Peter was-walking-along upon the water, to-come unto Jesus. But finding the wind strong, he-was-afraid; and beginning to-sink, he-cried-out, saying:

"Lord, save me!"

And straightway, Jesus stretching-out the hand, took-hold of-him; and he-saith unto-him:

**"Unstable-one!** for what didst-thou-doubt?"

**478** They-were-willing, therefore, to-receive him;

So he-went-up to them; and, on-their entering into the ship, the wind ceased;

**479** So, greatly, [out-of measure], among themselves, were-they-amazed; [and they-wondered]—for they-understood not about the loaves, and their Heart was hardened.

And those in the ship [coming forward] fell-down-before him, saying:

"Surely, of-a-God art-thou a-son!"

**480** And having-passed-over, they-came unto the land of-Gennesaret; and drew-nigh-unto-the-shore. So in-due-time, the ship was at the landing unto which they-were-bound.

**481** And upon-their coming out of-the ship, forthwith knowing him, the men of that place, running-about, sent into the-whole of-that Territory; and they-began to-carry-about men upon their couches, (where they-heard that "He-is there!"). So they-brought unto-him, all those having disease.

(*f*) *The tour of Galilee continued.*

**482** And whereso ever he-entered into towns, or cities, or villages, in the markets did they-place the sick, and they-besought him that only they-might-touch so-much-as the hem of his mantle.

And who-so ever touched him, they-were-saved, *that is* were-made-whole.

**483** That morning, the crowd, the-one located over the sea, seeing that an-other boat was not there, save only that one [into which the disciples had-embarked], and that Jesus accompanied not his Disciples into the ship, but alone his Disciples went away,—(While

other boats came from Tiberias to-wards the place where they-ate the bread upon-the Lord's having-given-thanks)—when, therefore, the crowd saw that Jesus is not there, nor his Disciples, they-entered, themselves, into the boats. So they-came *also* unto Capernaum, seeking for Jesus.

**484** And, upon-discovering him across the sea, they-said unto-him:

"Rabbi, when camest-thou hither?"

He-answered them; and Jesus said:

"**Verily,** Verily I-say unto-you, ye-seek me, not because ye-saw signs, but because ye-ate of the loaves and were-filled. Work-not-for the meat Transitory, but the meat Abiding unto life aionian, which the Son of Man upon-you will bestow; for Him the Father hath-sealed, even God."

They-said therefore, unto him:

"What must-we-do, that we-may-work the works of God?"

Jesus answered and said unto-them:

"**This is** the work of God: That ye-believe on whom he-sent, upon-him!"

Said-they therefore, unto-him:

"What sign, therefore, doest thou, that we-may-see and believe thee? What dost-thou-work? Our Fathers ate Manna in the wilderness; as it-is written:

"'Bread from Heaven gave-he them to-eat!'"

Jesus therefore, said unto-them:

"**Verily,** verily say-I unto-you, Moses Did-not-give you Bread from Heaven; but my Father giveth you the true Bread from Heaven.

"**For, the** Bread of God, is the One coming-down from Heaven, and giving Life unto-the world."

Said-they, therefore, unto-him:

"Lord, evermore give unto-us this Bread.

[But] Jesus said to-them:

"**I, I-am** the Bread of Life! the-one coming unto me by-no means may-hunger; and the-one believing upon me by-no means can-thirst, at-any-time. But I-said unto-you that, Both have-ye-seen me, and-yet ye-believe not.

"**Every-one** He—the Father!—giveth unto-me, unto me will-he-come, and the-one coming unto me, by-no means will-I-cast out. For I-have-come-down from Heaven, not that I-may-do My-own Will, but the Will of-the-*One* having-sent me.

"**And this** is the Will of-the-One having-sent me—that, of-the-total He hath-given unto-me, I-lose not *one* from it, but may-resurrect him at the last day.

"**For this** is the Will of-the-*One* having-sent me, that every one seeing the Son, and believing on him, may-have life aionian, so I-may-resurrect him, I, in-the last day.

**485** Therefore, the Jews were-murmuring about him, because he-said, "I am That bread, having-come-down from Heaven." And they-exclaimed:

"Is not this, Jesus, the son of-Joseph? of-whom we know the father and the mother? How then saith-he this, that 'From Heaven have I-come down?'"

Jesus answered and said unto-them:

"**Murmur-ye** not with one-another at 'No-one is-able to-come unto me ex cept the Father, (the-one

having-sent me) may-draw him, and I, I-will-resurrect him at the last day.' It-is written in the Prophets:

"'And they-shall-be—all-of-these—taught of-God!'

"Every one having-heard from the Father, and having-learned, cometh unto me. Not that the Father! any-one hath-seen, ex cept the-one existing from God,—that-One hath-seen the Father!

"Verily, Verily I-say unto-you, 'The-one believing [on me] hath life aionian!'

"I am the Bread of Life! Your Fathers ate manna in the wilderness, and they-died! This-one is Bread; that-one coming-down from Heaven, so-that any-one of Him may-eat, and die not!

"I am the living BREAD,—that from Heaven having-come-down! If any-one eat of This Bread he-shall-live into the Age!

"And, moreover, the bread [which I will-give] is my Flesh, which I shall-give for the life of-the world."

486 They-were-wrangling, therefore, with one-another, the Jews, saying:

"How is-he-able, this-one, to-give unto-us his flesh to-eat?"

Said therefore Jesus unto-them:

"Verily, Verily say-I unto-you, Ex cept ye-do-eat the flesh of-the Son of Man, and ye-do-drink his Blood, ye-have not life in yourselves. The-one eating my Flesh, and drinking my Blood, hath life aionian, and I will-resurrect him in the last day, because my Flesh indeed is Meat, and my Blood indeed is Drink.

"**The-one** eating my Flesh, and drinking my Blood, in me abideth; and-I in him: So-even-as He-sent me, the Living Father, and-I live through the Father; also the-one eating me, even-he shall-live through me.

"**This is** Bread! it from Heaven having-come-down! Not, as they-ate—your fathers—and died: the-one eating this Bread shall-live into the Age!"

**487** These-things said-he in a-Synagogue, teaching in Capernaum.

**488** Many therefore, of his Disciples, having-heard *there-of* said:

"Hard is this Statement! Who is-able to-hear it?"

But Jesus, knowing in himself, that his Disciples were-murmuring over this, said unto-them:

"**This** offendeth you? Then what-if ye-should-see the Son of Man ascending whither he-was at first? The Spirit is the-thing giving-Life, but flesh profiteth not anything.

"**The principle** which I announce unto-you, is Spirit and is Life. But there-are some of you who dis believe."

For Jesus knew from the-start, those who were un believing, and whom he-was, the-one betraying him. And he-said:

"**On-this-account** have-I-said unto you, that 'No-one is-able to-come unto me ex cept it has-been-given unto-him from my Father."

(*g*) *Many fall away. The apostles firm.*

**489** Upon this there-fell-away many of-his Disciples, into a-sort-of-backwardness, and no-longer with him were-they-consorting.

**490** Jesus therefore said unto the-Twelve:

"**And you,** wish-ye not to-go?"

Simon Peter replied to-him:

"Lord, unto whom shall-we-go? The words of-life aionian, dost thou have; and we, we-have-believed, and we-have-known, that thou art the Holy-one of God, [the Christ, the Son of-the Living God]."

Jesus replied unto-them:

"**I, chose-I** not you, the Twelve? yet of you one is a-devil!"

**491** Now he-spake of-Judas, [the-son-of] Simon Iscariot; for this-one was-about to-betray him, he-being one of the Twelve.

(*h*) *Further controversy with his opponents.*

**492** And then there-gathered unto Jesus the Pharisees, and some of-the Scribes, having-come-up from Jerusalem. And, seeing some of his disciples with-unclean hands (that-is, unwashed) eating bread, [they found-fault],—(For the Pharisees and all the Jews un less diligently they-may-wash the hands, eat-not—holding-*to* the tradition of-the Elders.

And after the-market, un less they-wash [all-over], they-eat not. And there-are many other-things which they-have-received to-hold, *as* the-immersion of-cups, and of-pots, and of-brazen vessels, [and of-couches]).

Thereupon they-asked him, [both] the Pharisees and the Scribes, saying:

"Thy Disciples, Why do-they-transgress—Why walk-they not-after—the tradition of the Elders? for

they-wash not their Hands, but with-unclean hands do-they-eat, whenever they-eat Bread."

**493** But he, answering, said unto-them:

"**And you,** why do-ye-transgress the commandment of God through your Tradition?—Successfully do-ye-annul the commandment of God, so-that ye-may-keep your-own Tradition. For-both GOD hath-commanded saying, and Moses hath-said:

"'**Honor** thy Father, and thy Mother.'

"**And**

"'**The-one** reviling, father or mother, let-him-suffer death."

"**But ye-say,** 'If any particular man shall-say to Father or to Mother, "Corban!" (which is *a-dedicated* gift, by which from me thou-canst-profit)—*he-is-free,*' *and* then by-no means, *say-ye*, need-he-honor—[nor] any-more suffer-ye him to-do anything, for—his father or for [his] mother.

"**Thus ye-annul** the commandment—making-void the word—of God through your Tradition, which ye-have-endorsed. And many such similar-things do-ye."

**494** [And answering-*further*], he said unto-them, that:

"**Successfully** prophesied Isaiah concerning you, ye hypocrites! saying, as it-is-written:

"'**This People** honoreth me with-their lips, but their Heart afar-off is-removed from me; But in-vain do-they worship me, teaching as-tenets-of-faith the-commandments of-men;'

[For], setting-aside the commandment of God, ye-hold-to the tradition of men—[immersion of-pots, and of-cups, and many-other such similar-things do-ye-enforce]."

**495** And, having-summoned all the multitude, he-said unto-them:

"**Hear me,** all-*of-you*, and be-instructed: 'There-is nothing outside of a-man entering into his Mouth, which can defile the man, but that proceeding from him—out-of the mouth—this polluteth! these are the-things defiling the man. [If any-one hath ears to-hear let-him-hear]."

**496** And, when he-had-entered into a-house away-from the crowd, then his Disciples having-come unto-him, said:

"Knowest-thou that the Pharisees, upon-hearing that remark, were offended?"

But he answering, said:

"**Every** plantation which my Heavenly Father planted not, shall-be-rooted-up. Avoid them! they-are blind guides [of-the-blind], and if one-blind guideth the-blind, both into a-pit shall-fall."

*Now* his Disciples asked him concerning the parable,—even Peter answering, said to-him:

"Explain unto-us—this Parable."

And Jesus said unto-them:

"**So even-yet,** ye also are without-understanding! Know-ye not [yet] that all that from-without is-entering into the human Mouth, can not defile one? because none of-it goeth into the heart; but passes into the bowels, and into the sink is-cast out? it-goeth-out, cleansing all the meats."

And he-said that:

"**Those things** proceeding out-of the human Mouth, issue out-of the heart, and-these-things defile a man.

"**For from** within the heart of men proceed Evil Purposes—adulteries, fornications, murders, thefts, covetings, villanies, deceit, intemperance, evil eye, false-testimonies, blasphemies, pride, folly.

"**All these** evil things emanate from-within, and these are the-things defiling a man; but that—to-eat with unwashed hands—defileth not a man."

## PERIOD XXVI.

(*a*) *A brief trip to the coasts of Tyre and Sidon.*

**497** And arising, and departing thence, Jesus withdrew into the confines of-Tyre [and Sidon]

**498** And behold, a-woman—a-Canaanite—issuing from those Parts, cried-out unto-him, saying:

"Pity me, Lord, son of-David; my Daughter is obsessed-of-a-demon grievously."

But he answered her not a-word. And his Disciples coming-up, besought him, saying:

"Dismiss her, for she-crieth after us."

But he answering, said *unto-her:*

"**I-am-sent** not, except unto the Sheep—the perishing ones of-the-House of Israel."

And entering into a house he-desired no-one to-know *it:* but he-could not be-concealed.

For having-heard about him, the-woman whose own Little-daughter had an-unclean spirit, having-come, fell-down at his Feet. (Now the woman was a-Hellenist, a-Syrophenician by birth).

And she-besought him that he-would-exorcise-the-demon out-of her Little-daughter. So, she coming-in, worshipped him, saying;

"Lord, help me!"

But he [Jesus], answering, said unto-her:

"**Go-away!** the-first to-be-filled *are* the children; for it-is not good to-take the bread of-the children and cast *it* unto-the pet-dogs."

And she answered, and saith unto-him:

"Yea, Lord; but even the pet-dogs under the table eat of the crumbs of-the children falling from the table of their masters!"

And then, answering, Jesus said unto-her:

"**O woman,** great *is* thy Faith! Be-it unto-thee as thou-wilt! For this Remark, Go-in-peace. The demon hath-come-out of thy Little-daughter."

And her Little-daughter was-healed from that Hour.

So, having-gone unto her House, she-found the demon exorcised, and the little-daughter laid upon a couch.

**499** And Jesus was-departing thence; and again coming-out of the borders of Tyre and Sidon.

## PERIOD XXVII.

(*a*) *He returns, and feeds the four thousand.*

**500** He-came through the-midst of-the borders of-the-Decapolis, nigh unto the sea of Galilee.

**501** And they-bring unto-him a-deaf mute; and they-entreat him that he-would-give him his hand. So, having-taken him from the crowd, by himself, he-put his Fingers into his Ears, and, expectorating, he-touched his Tongue. And looking-up into the sky, he-sighed, and saith unto-him;

**"Ephphatha!"—**

That is, "BE-OPENED."

And [immediately] his Ears were-opened, and the cord of his tongue was loosed, and he-spake plainly. And he-charged them that they-should-tell no-one; but, what he-charged unto-them, the-same, the-more abundantly they-published.

And beyond-measure were-they-astonished, saying:

"He-hath-done all-things well; both the deaf doth-he-make to-hear, and the dumb to-speak."

**502** And, ascending into a mountain, he-sat-down there. And great crowds came unto-him, bringing with them the-lame, the-blind, the-deaf, the-maimed, and many others, and laid them at the feet [of Jesus] and he-healed them. Insomuch-that the crowd wondered; beholding the-deaf [hearing] *and* speaking; the maimed sound; the-lame walking; and the-blind seeing: and they-glorified the God of-Israel.

**503** And in those Days, the-crowd, [again] being very-great, and not having any-thing they-could-eat, Jesus, having-convened his Disciples, said unto-them:

**"I-have-compassion** upon the crowd because now they-have-continued three days with-me, and they-have not any-thing they-can-eat; so, I-wish not to-dismiss them fasting, lest if I-dismiss them-fasting unto their home, they-faint upon the way, for some of-them have-come a-great-way."

His Disciples then answered, and they-say unto-him:

"Whence unto-us, in a-desert, so-many loaves as to-satisfy so-great a-crowd?

"Whence can any-one here satisfy these with-loaves,—upon a-desert?"

And he-questioned them; and Jesus saith unto-them:

"**How-many** loaves have-ye?"

And they say:

"Seven, and a-few small-fishes."

And he-ordered and directed the crowds to-recline upon the ground. And taking the seven loaves and the fishes; giving-thanks, he-broke and gave unto his disciples to-distribute; and the disciples distributed-to the crowd. And-as they-had a-few small-fishes, also blessing *them*, he-said:

"**Distribute** them also!"

So all ate, and were-filled, and they-took-up a superabundance of fragments—seven hampers full. Now those eating were about four-thousand men, besides women and children; and he-dismissed them.

(*b*) *He goes to and fro across the lake.*

**504** And having-dismissed the crowds, immediately entering into the ship with his Disciples, he-came into the region of Dalmanutha, and unto-the confines of-Magdala.

**505** And the Pharisees and Sadducees came-forth, and drawing-nigh began to-argue with-him: *and* tempting, they-asked him to-show-off unto-them—seeking of him a-sign from out-of the sky.

But answering, he-said unto-them:

["**Evening** coming-on, ye-say, 'Fair-weather! for

the sky is-fiery-red.' And in-the-morning, 'To-day a-storm, for the lowering sky is-fiery-red.' Hypocrites! the real face of-the sky ye-do-know-how to-judge, but the signs of-the times ye-discern not]."

And sighing-deeply in his spirit, he-saith:

"**Why seeketh** this particular evil and adulterous generation a-sign? Verily I-say [unto-you], perhaps there-shall-be-given to-the generation such a-sign;—but no sign shall-be-given unto-it ex cept the sign of Jonah [the Prophet]."

**506** And turning-away-from, and leaving them, entering again [into the ship], he-departed unto the other-side.

(*c*) *A lesson taught as to leaven versus bread.*

**507** Now his Disciples, arriving at the other-side, had-forgotten to-take loaves, and ex cept one loaf, they-had nothing with them in the ship.

**508** Then Jesus spake-unto, and he-charged them, saying:

"**Observe,** and take-heed! Beware of the leaven of-the Pharisees, and Sadducees, and of-the leaven of-Herod."

So then they-reasoned among themselves—with one-another,—saying:

"Because we-have-brought no loaves!" *saith-he this.*

And so, Jesus knowing *it,* spake: he-saith unto-them:

"**Why reason-ye** among yourselves, ye-lax-of-faith, because no loaves have-ye [brought]; not-yet do-ye-perceive; nor understand-ye [even-yet]!—

have-ye your Hearts stupefied?—Having eyes ye-perceive not, and having ears ye-hear not, neither remember-ye the five loaves of-the five-thousand, and how-many baskets ye-took up, nor the seven loaves of-the four-thousand, and how-many hampers ye-took-up.

"**Now-remember-ye** not? When the five loaves I-brake-up unto the five-thousand, how-many baskets full of-fragments took-ye-up?

They-say unto-him:

"Twelve."

"**And when** the seven, unto the four-thousand, how-many hampers full of-fragments took-ye-up?"

And they said:

"Seven."

And he-said unto-them,

"**Why understand-ye** not? Why perceive-ye not that, not about loaves did-I-say unto-you, to-'beware of the leaven of-the Pharisees and Sadducees?'"

Then they-understood that he-said not, "Beware of the leaven of the loaves, but of the doctrine of-the Pharisees and Sadducees."

(*d*) *Jesus heals another blind man.*

509 And he-cometh into Bethsaida. And they-bring unto-him a-blind-man, and beseech him that he-would-touch him.

So having-taken the hand of-the blind-man, he-led him out of-the village; and, having-salivated around his Eyes, putting his hands upon-him, he-asked him whether he-seeth anything? And looking-up, he-saith:

"I-see Men, as trees, walking."

Then again he-put his hands upon his Eyes, and he-made him look up, and he-was-restored, and he-saw plainly every-thing. And he-sent him unto-his home, saying:

"**Neither** into the village canst-thou-enter, [nor may-you-tell any-one in the village]."

## PERIOD XXVIII.

*(a) Jesus goes to Cæsarea Philippi.*

**510** And Jesus and his Disciples departed for the villages,—now he-was-coming into the confines—of-Cæsarea, that of-Philip.

**511** And upon the way, it-happened on a-certain-occasion for-him to-be praying all-alone.

The disciples came unto-him, and he-interrogated his Disciples, remarking unto-them:

"**Whom say** Men—the crowds—me—the Son of Man—to-be?"

And they, answering, said:

"'These, 'Surely John the Baptist;' but others, 'Elijah;' and others, 'Jeremiah;' 'or'—and others—'One of-the Prophets;' and others, that 'A-Prophet, one of-the ancients, hath arisen.'"

**512** And he-saith unto-them:

"**But you,** whom say-ye, me, to-be?"

And answering, Simon Peter—"the Rock"—said unto-him:

"Thou art the Christ, the Son of the-Living God!"

**513** And answering, Jesus said unto-him:

"**Blessed** art-thou, Simon, son of Jona; for flesh and

blood Hath-not-revealed *this* unto-thee, but that Father of-mine, Him in the Heavens!

"**And I-also,** I-say unto-thee, that Thou, thou-art 'Petros;' and upon this,—'The Petra!'—will-I-build my Church, and the-gates of-Hades Shall-not-prevail against it.

"**And I-will-give** unto-thee the keys of-the Kingdom of-the Heavens, and what soever thou-mayest-bind upon the earth it-shall-be bound in the Heavens, and what soever thou-mayest-loose upon the earth it-shall-be loosed in the Heavens."

**514** And then, he having-strictly-charged them, he-enjoined his Disciples that they-might-tell no-one about him, that "He is the Christ."

(*b*) *He begins to foretell his death.*

**515** From that-time Jesus began to-show unto his disciples, and to teach them, saying, that It-behooved him, the Son of Man, to-go-up to Jerusalem, and suffer many-things, and to-be-rejected by the Elders, and the High-priests, and the Scribes, and be-killed, and the third day,—(or after three days)—to-be-raised-up, resurrected."

**516** Now he-spake this saying openly; and privately-withdrawing him, Peter began to-rebuke him, saying:

"Be-merciful to-thyself, Lord—this by-no means shall-be-fall thee!"

But he, turning-around, and looking-at his Disciples, rebuked; *or* spake unto Peter, saying:

"**Get-thee** behind me! an-adversary, a-scandal unto-

me thou-art: for thou-regardest not the-affairs of God, but those of men."

**517** And then Jesus, having-called-up the crowd with his Disciples, said unto his Disciples—and he-spake unto them all:

"**If anyone,** whom-so-ever, wishes to-come after me, let-him-deny himself, and let-him-bear his Cross every day, and follow me.

"**For who** so-ever may-wish to-save his Life, shall-lose it; but who ever may-lose his Life, on-account of-me, and The Good-Tidings, he shall-save it—shall-find it!

"**For what** doth-it-profit a-man if he-may-win the whole world, and forfeit his Life—thus having-lost or forfeited himself? Or what shall-a-man-give in-exchange-for his Life?

"**For the** Son of Man is-expecting to-come in the Glory of his Father, with His Angels, and then he-will-reward each-one according-to his Practice. For who ever shall-be-ashamed-of me, and these my words, in this Generation—Adulterous and wicked!—of-this-one, also, the Son of Man will-be-ashamed, when he-cometh in his Glory, and in the Glory of his Father, and with the holy Angels."

**518** And he-said unto-them:

"**But verily** I-say unto-you explicitly, that, there-are some of-those standing here, who-themselves by-no means shall-taste of-death un till they-see the Son of Man coming in his Kingdom, *and* the Kingdom of God come in power!"

(*c*) *The Transfiguration on Mt. Hermon.*

**519** Now there-transpired, after these Words, about eight days: and,—after six *of these* days, Jesus taketh-along Peter, and James, and John his Brother, and conducts them up a-high mountain, by themselves alone:—he-went-up into the mountain to-pray.

**520** And it-came-to-pass, during his Praying, the fashion of his countenance *became* a-different-one, and his Raiment, whiteness flashing-forth! So he-was-transfigured in-their presence.

And his Face shone as the Sun, and his Garments became extremely glittering, white as the light,—as snow, such-as a-fuller upon earth could not bleach.

And behold, two men, who were Moses and Elijah, appeared unto-them; and Elijah with Moses were talking with him: *that is*—with Jesus. These appearing in Glory, discussed his Demise which he-was-about to fulfill at Jerusalem.

**521** But Peter, and those with him, were heavy with-sleep. Having-awakened, however, they-saw his Glory,—and the two men, those standing with-him.

**522** Even we-beheld his Glory—(the-Glory as of-the Only-Begotten from the-Father)—full of-grace and of-truth! Because out-of his Fulness we all received, and favor over-against favor. For the Law through Moses was-given, Favor and Truth through Jesus Christ came-into-view. God, no-one hath-seen at-any-time; the Only-Begotten Son, him existing in the bosom of-the Father, that-One hath-declared [it]!

**523** And it-came-to-pass, at their Departure from him, Peter answering, said unto Jesus:

"Lord, good is-it for-us to-be here, and if thou-wilt, we-may-build here three Tabernacles, one for-thee, and one for-Moses, and one for-Elijah."

Not knowing what he-saith—for he-knew not anything to-say, as they-were terrified.

**524** And while he-said these-things, behold there-came a-cloud of-light, and it-overshadowed them; and they-feared, [among these chosen-ones], to-enter into the cloud.

And behold, a-voice came out of-the cloud, saying:

**"This-one is my Son, the Beloved-one, in whom I-delight! Unto-him give-ye-heed!"**

And the disciples having-heard *this*, fell upon their face; and they-feared exceedingly.

**525** For, not having-followed tales cunningly-devised, have-we-made-known unto-you the power and the-presence of our Lord Jesus Christ, but having-become witnesses of that greatness. For, on-having-received from God the-Father honor and glory, a-voice was-brought unto-him of-this-kind, by that magnificent Glory:

**"'This is my Son, the Beloved-one, in whom I delight.'"**

And this Voice we heard, it-having-been-brought from Heaven, being with him in the Holy Mountain.

**526** And after the-passing-of the voice, drawing-near, Jesus touched them, and said:

**"Rise-up,** and fear not!"

Then lifting-up their Eyes, and, on-the instant,

looking-around, no-longer saw-they anyone; but Jesus was-found alone with them.

**527** And during-their descent from out-of the mountain, he-cautioned them that they-should-relate unto-no-one what they saw. *So* Jesus charged them, saying:

"**Unto-no-one** may-ye-relate this Vision un till the-time-when the Son of Man out-of the-dead-ones should-have-been-resurrected."

So they were-reserved, and told no-one in those Days anything of-what they-had seen. And they-kept the thing among themselves, disputing-about what is the: "out-of the-dead-ones to-be-resurrected?"

**528** And these disciples of-his interrogated him, saying:

"Why then say the Scribes, that 'Elijah must come first?'"

And he—Jesus—answering, said [unto-them]:

"**Truly:** 'Elijah cometh first, and he-restoreth all-things!'—Yet, how is-it-written about the Son of Man, that 'Many-things he-should-suffer, and should-be made-naught of!'

"**But I-say** unto-you that, both Elijah already hath-come, and in-no-wise did-they-know him, but they-have-done unto him whatsoever they-pleased—even-so,-as it-is-written about him!

"**Thus also,** the Son of Man is expecting to-suffer under them!"

Then understood the disciples that, Concerning John the Baptist spake-he unto them.

(*d*) *He returns and heals the dumb demoniac.*

**529** Now it-came-to-pass upon the next day, on-their having-come-down from the mountain, and coming near *the rest of* the disciples, he-saw a-great crowd about them, and Scribes disputing with them.

And straightway all the crowd, seeing him were-amazed, and running-up-to, met *and* saluted him.

**530** And on-their having-come up-to the crowd, he-asked them [the Scribes]:

"**Why-dispute-ye** with them?"

And answering, behold a-man—one from out-of the crowd,—came to-him, and kneeling-down unto-him, cried-out-loudly, saying:

"Master, I-have-brought to thee my Son, having a-dumb spirit. O-Master, I-pray thee to-look-down upon my Son, for an-only-born is-he to-me! And-behold, a-spirit seizeth him, and suddenly he-crieth-out. And where-so ever it-may-seize him, it-convulseth him, and he-froths with foam, and grinds his Teeth, and pineth-away; and hardly departeth-he from him after-bruising him.

"Lord have-mercy-on my Son, for he-is-insane, and grievously doth-he-suffer: for oft-times doth-he-fall into the fire, and often-times into the water, and I-brought him, and-both spake-unto, and besought thy Disciples, that they-would-exorcise it, yet un able-were-they to-cure him."

And answering him, Jesus said:

"**O generation** unfaithful and perverted! Until when shall-I-be with you? And until when shall-I-suffer you? Bring him—thy Son—hither unto me."

And they-brought him to him. Now, while coming-unto him, the demon attacked and violently convulsed him, even on-beholding him, straightway the spirit convulsed him; and falling upon the ground he-wallowed foaming. And he-asked his Father:

"**How-long** a-time is-it since this happened to-him?"

And he said:

"From-a-child; and oft-times it-hath-cast him both into *the* fire, and into the-waters, so-that it-might-destroy him; but—if any-way thou-canst—help us, having-compassion upon us."

And Jesus said unto-him:

"**An 'If** thou-canst?' [to-me]! Canst-*thou*-*BELIEVE?*—All-things are-possible unto-one believing!"

[And] straightway crying-out, the father of-the child [with tears] said:

"I-do-believe Lord. Help-thou my Unbelief."

And Jesus, seeing that the-crowd surgeth-up, rebuked him—the unclean Spirit, saying to-it:

"**Spirit!** Dumb and deaf, I, unto-thee, command: Come-out of-him! and no-more enter-thou into him!"

And crying-out, and many-times convulsing, the demon came-out from him. And he-became as-if a-corpse; wherefore many said that:

"He-is-dead!"

But Jesus, taking him—his Hand—lifted him, and he-stood-up. So he-healed the child and delivered him to his father, and the boy was-cured from that

Hour. And all were-astonished at the Majesty of God.

**531** And then, on-his having-come in a-house, his Disciples coming upon Jesus by himself, questioned him [*and* said]:

"Through-what-*cause* could we not exorcise it?"

And Jesus said unto-them:

"**Through** your Unbelief: for verily I-say unto-you, if ye-have faith as a-seed of-mustard, ye-may-say to this mountain, 'Remove from-hence thither!' and it-will-remove, and Nothing-will-be-impossible unto-you."

And he-said unto-them:

"[**But**] **This** Kind by nothing can come-forth, ex cept by prayer [and fasting]."

(*e*) *They journey back in private converse.*

**532** And thence departing, he-journeyed-down through Galilee, and would not that any-one should-know *there-of*. For he-was-teaching his Disciples.

**533** And,—as-they were-travelling-along in Galilee, and all-of-them were-wondering at all-those-things which he-did,—Jesus said to-them—unto his Disciples, [as-follows]:

"**Sink ye** into your Ears these Things; for the Son of Man is-expecting to-be-delivered into the-hands of-men, and they-will-kill him; and having-been-killed, [after three days] he-will-a-rise;—the third-day he-will-be-resurrected!"

But, they understood not this Statement, and it-was concealed from them so-that they-might-not-comprehend it. And-both were-they-afraid to-inter-

rogate him concerning this Statement, and, they-were-grieved exceedingly.

**534** And there-arose a-dispute among them on: Which ever would-be the-greater of-them.

## PERIOD XXIX.

(*a*) *He returns to Capernaum, and pays the Temple tax.*

**535** So he-came unto Capernaum.

**536** And, on their arrival at Capernaum, there-came those collecting "the two-drachmæ" unto Peter, and they-said:

"Your Teacher, payeth-he not 'the two-drachmæ?'"

He-saith:

"Yes."

And when he-was-come into the house, Jesus anticipated him, saying:

"**What** unto-thee seemeth-right, Simon; the kings of-the earth, from whom do-they-collect tribute or poll-taxes, from their Sons, or from aliens?"

Saith Peter unto-him:

"From the aliens."

Jesus agreed with-him.

"**Most-certainly** 'exempt' are the sons! But, lest that we-may-offend them, going-down unto the sea cast-thou-in a-hook, and the first ascending fish take-up; and opening the mouth there-of thou-shalt-find a-stater; taking that give *it* unto-them for me and thee."

(*b*) *He teaches the Twelve many things.*

**537** And having-gone into the house, he-asked them:

"**What** on the way [among yourselves] were-ye-discussing?"

But they were-reserved with each-other.

**538** For they-had-disputed upon the way, "Who *should-be* the Greater."

**539** At that Time came the disciples unto Jesus, saying,

"Which then is greater in the Kingdom of-the Heavens?"

**540** And sitting-down he-summoned the Twelve; and he-saith unto-them:

"**If any-one** desireth to-be first, he-shall-be of-all the-last, and of-all, a-servant!"

**541** And Jesus, perceiving the thought of their heart, having-called and taken-up a-little-child, placed it near himself, in the-midst of-them.

**542** And, embracing it, he-said unto-them:

"**Verily** I-say unto-you, Un less ye-be-converted, and become like-unto the little-ones, by-no means may-ye-enter into the Kingdom of-the Heavens. Whosoever, therefore, may-humble himself—as this little-child—the-same is the greater in the Kingdom of-the Heavens.

"**And who** ever may-receive this Little-child—such a little-one, one of such little-ones, in my Name, Me-doth-he-receive. And who-so ever receiveth me receiveth not me, but receiveth the-One having-sent me. For the least among all of-you, being-a-based, the-same shall-be great!"

**543** And John replied to-him, saying:

"Master, we-saw some-one in thy Name exorcising

the demoniacs, [who followeth not after-us], and we-forbade him,—because he-followeth not after us."

And Jesus said unto him:

"**Forbid** him not! for there-is no-one who-shall-do a-deed in my Name and be-able soon to-malign me. For-both he-who is not against you [us] is for you [us], and who ever offers you a-cup of-water in that-Name—because Christ's ye-are:—verily I-say unto-you, by no means can-he-lose his Reward."

**544** And he said unto the disciples:

"**But than** that who-so ever should beguile one of-these Little-ones—those believing in me—it-befits him that,—good were-it for-him rather if—there-were-hung the-upper stone of-a-mill about his Neck and he-were-cast into, and sunk in the depth of-the Sea.

**545** "**Woe to-the** world because of Scandals! It-is-im-possible for Scandals not to-come—for Scandals to-come is a-necessity! But woe to-the man, unto-that-one, through whom the scandal cometh.

**546** "**So, if** thy Hand offends thee, amputate and cast it from thee! Well for-thee is it to-enter into Life, even maimed, than having the two hands to-go into Gehenna!—to-be-cast into the Aionian Inextinguishable Fire [Where their Worm dieth not and the fire quencheth not].

**547** "**Or if** thy Foot offends thee, amputate it. Well is-it for-thee to-enter into Life lame, than having the two feet to-be-cast into Gehenna, [into the fire Inextinguishable. Where their Worm dieth not, and the fire quencheth not].

**548** "**And if** thine Eye offends thee, extract and cast it from thee! Well for-thee is-it one-eyed to-enter into Life—into the Kingdom of God—than having two eyes to-be-cast into the Gehenna of fire; where their Worm dieth not and the fire quencheth not.

**549** "**For every-one,** with-fire shall-he-be-salted, [and every sacrifice, with salt shall-it-be-salted] Good *is* Salt; but, if the salt hath-become savorless, with what will-ye-season it? Have salt in yourselves, and be-ye-at-peace with one-another.

**550** "**Watch!** lest ye-despise one of these little-ones. For I-say unto-you that, their Angels in the-Heavens always behold the Face of my Father, of-Him in the-Heavens.

(*c*) *Further parables and teaching.*

**551** ["**Now the** Son of Man is come to save the lost]. What think ye? If unto-a-certain man there-belonged an-hundred sheep, and there-should-go-astray one of them, *doth-he*-not, leaving the ninety-nine upon the mountains, *and* going-off, seek that *one* gone-astray?

"**And if** he-happens to-find that-one, verily I-say unto-you that he-rejoiceth over that-one, more than over the ninety-nine—these not having-strayed.

"**Even-so,** it-is not the-will—in-advance—of your Father (of-Him in the-Heavens), that there-should-perish one of these little-ones.

**552** "**If then,** there-should-trespass [against thee] a brother of-thine, go-thou unto-him: confute between thee and him alone: if unto-thee he-will hearken, thou-hast-gained thy Brother.

"**But if** he will not Hearken, take with thee again, one or two, that by the-mouth of-witnesses, two or three, there-may-be-established every word.

"**And if** he-should-disregard them, tell the Church.

"**And if** also he-should-disregard the church, let-him-be unto-thee as a heathen, and a *genuine* tribute-taker.

**553** "**Take-heed** to-yourselves! And if one trespasseth [against thee], a brother of-thine, rebuke him, and if he-reforms, forgive him. And if seven-times by-the day he-should trespass against thee, and seven times [by-the day] he-should-turn-back, saying, 'I-reform,' thou-shalt-forgive him.

**554** "**Verily** I say unto-you, what ever ye-shall-bind upon the earth, shall-be-bound in Heaven; and what ever ye-may-loosen upon the earth, shall-be loosened in Heaven.

**555** "**Again,** [Verily] say-I unto-you, that if two of-you shall-agree upon the earth, about all-sorts-of matters, what ever they-may-ask, it-shall-come-to-pass unto-them, from my Father, from-Him in the-Heavens.

"**For where** there-are two or three gathered-together in my Name, there am-I in the-midst of them."

**556** And the Apostles said unto-the Lord:

"Increase our faith."

And the Lord said:

"**If ye-had** faith as a-seed of-mustard, ye-might-say even to this sycamine, 'Be-thou-rooted-up, and be-thou-planted in the sea!' and it-would-obey you.

"**But which** of you, having a-servant ploughing

or tending-cattle, who, having-come-in out-of the field, will say, straight-way going-in, 'Sit-thou-down-at-meat'? But rather he-will-say unto-him, 'Make-ready wherewith I-may-sup, and, having-girded thy-self, serve-thou me, till I-eat and drink, and after all-this thou-shalt-eat and drink thyself.'

"**Any thanks** hath [he for] that Servant [because he-did the-things appointed him? I-trow not]! So also you, when ye-shall-have-done all things commanded you, say-ye that, 'Unprofitable servants are-we, because what we-were-bound-out to-do we-have-but-wearied-over.'"

**557** Then drawing-nigh unto-him, Peter said:

"Lord, How-often shall-he trespass against me, this brother of-mine, and I-forgive him? until seven-times?"

Saith Jesus unto-him:

"**Not, say-I** unto-thee, until seven-times, but until seventy-times seven."

**558** "**On-account-of** this the Kingdom of-the Heavens may-be-compared unto-a-man, a-King, who desired to-settle an-account with his Servants. Now, upon-his having-begun to-settle, there-was-brought-up to-him one being-debited many-thousand talents. And upon-his not having-power to-pay, his Lord commanded him to-be-sold, and his Wife, and Children, and all as-much-as he-had, and payment-to-be-made.

"**Falling-down** therefore, the servant paid-homage to-him, saying, '[Lord], have-more-mercy upon me, and all will-I-pay unto-thee.' And being-moved-with-compassion, the lord of that-particular servant released him, and the debt did-he-remit unto-him.

"**And departing,** [that] Servant found one of his fellow-servants who owed unto-him a-hundred denarii: and seizing him, he-choked *him*, saying, 'Give-up to-me what ever thou-art-owing!' Falling-down therefore [at his feet], his Fellow-servant besought him, saying, 'Have-more-mercy upon me, and [all] will-I-pay unto-thee.'

"**Now he** would not; but going-off he-cast him into prison, un till he-should give-up what he-was-owing. And his Fellow-servants, seeing what had-taken-place, were-grieved exceedingly, and coming, related to their lord all that had-taken-place.

"**Then** having-indicted him, his Lord saith unto-him, 'Wicked Servant! all that Debt did-I-forgive to thee, because thou-besoughtest me. Behooved-it not also, for-thee to-have-pitied thy Fellow-servant, as also I pitied thee?'

"**And being-wroth,** his Lord delivered him unto-the tormentors un till he-should-give-up all that he-was-owing [unto-him].

"**So also** my Heavenly Father will-do unto-you, if ye-forgive not each-one his Brother, from your Hearts."

## PERIOD XXX.

### (*a*) *Jesus begins his final tour south.*

**559** Now there-drew on the completion of the days of his withdrawal, and he firmly-set his Mind upon-the journey to Jerusalem.

**560** So he-proceeded down-along the-cities and towns, teaching; and he-went-on, making-way, towards Jerusalem.

**561** And he-sent messengers before his face; and having-gone, they-entered into a-village of-the-Samaritans, so-as to-prepare for-him. And they-received him not, because his Face was set-on-going unto Jerusalem. Now observing *this*, his Disciples, James and John, said:

"Lord, wilt-thou we-bespeak-for fire to-come-down from Heaven, and to-consume them, [even as Elijah did]?"

But turning, he-rebuked them; [and he-said:

"**Ye-know** not of-what manner of spirit ye are]." [For the Son of Man came not the-lives of-men to-destroy,—but to-save!]

**562** And they-went-on into another Village.

**563** So it-came-to-pass, during his Progress towards Jerusalem, that he passed-back through the-midst of Samaria and Galilee. And upon-his entering into a-certain village, there-met him ten leprous men; these stood a-far off. And they raised a-shout, saying:

"Jesus, Master, Pity us!"

And noticing, he-said unto-them:

"**On-going-off,** show ye yourselves unto-the Priests."

And it-came-to-pass, on their going-slowly along, they-were-cleansed. Now one of them, seeing that he-was-cured, returned, glorifying God with a-loud voice. And he-fell upon his-face at his Feet thanking him.

Now he was a-Samaritan: Therefore Jesus, answering, said:

"**The ten,** were-they-not-cleansed? Where then *are* the nine?"

Not-any were-found having-returned to-give glory

to God, ex cept this Stranger. And he-said unto-him:

"**Arising,** go-thou-on, [thy Faith hath-saved thee]."

**564** And some-one said unto-him:

"Lord, are-they few,—those being-saved?"

And He said unto them:

"**Be-ye-in-agony** to-enter through the straight gate; for many, I-say unto-you, will-seek to-enter and not be-able. When so ever the house-holder be-risen, and may-have-shut the gate, both will-ye-begin to-stand without, and-*begin* to-knock-at the gate, saying, 'Lord, [Lord], open unto-us!' and answering, he-will-state unto-you, 'I-know you not! Whence are-ye?'

"**Then** will-ye-begin to-say, 'We-have-eaten [and drunk] in-thy presence; and in our Broadways hast-thou taught.'

"**And he-will-state,** 'I-say unto-you, I-know [you] not, whence ye-are! Depart from me, all you workers of iniquity!'

"**There** will-be Weeping and Gnashing of teeth, when ye-see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you yourselves cast out!

"**And they-shall-come** from the-East and West, and from the-North and South, and shall-sit-down in the Kingdom of God. And behold there-are last who will-be the-first, and there-are first who shall-be last."

(*b*) *He is shrewdly warned out of Galilee.*

**565** Upon this Day there-drew-nigh certain-ones of-the Pharisees, saying unto-him:

"Get-thee-out and depart hence, for Herod wishes to-kill thee!"

And he-said to-them:

"**Having-departed,** say unto that fox, 'Behold, I-cast-out demons and perform cures to-day, and to-morrow, and on-the third I-shall-have-finished; however it-behooveth me *to-have* to-day, and to-morrow, yet on-the coming-one I-shall-go-along;—since it-is-impossible-*for* a-Prophet to-be-slain out-side of-Jerusalem."

**566** And, having-been-importuned by the Pharisees, "When cometh the Kingdom of God?" he-answered them, and said:

"**It-cometh** not, the Kingdom of God, with observed pomp. Nor do-they-say, 'Lo here! or, [Lo] there!' for Lo, the Kingdom of God is Your-own environment!"

**567** And he-said unto the disciples:

"**There-will-come** days when ye-will-desire one of-these days of-the Son of Man to-see, and ye-perceive not.

"**And they-will-say** unto-you, 'Lo here!' or, 'Lo there!'

"**Go-ye-not-out,** nor may-ye-follow on; for even-as the lightning,—that, flashing out-of the under heaven unto the under heaven—shineth, so shall-be the Son of Man [in His Day].

"**But first** it-behooveth him to-suffer many-things, and to-be-rejected of this particular generation. And so,-just-as it-happened in the days of-Noah—so will-it-be likewise in the days of-the Son of Man. They-

ate, they-drank, they-married; they-were-given-in-marriage, until the day Noah entered into the ark, and there-came the Flood, and destroyed all-of-them.

"**So, in-like-manner,** as it-happened in the days of-Lot, they-ate, they-drank, they-bought, they-sold, they-planted, they-built. But the day Lot went-out from Sodom it-rained fire and brimstone from the-sky and destroyed them-all.

"**Parallel-to** those-days will-it-be in-the day the Son of Man is-revealed. Upon that Day, whoever shall-be upon the roof, and his Goods in the house, Let-him-not-go-down to-take them; and the-one in the field, likewise, not return unto things behind.

"**Remember** the wife of Lot!

"**Who-so** ever may-seek to-save his Life, will-lose it, and who-so ever may-lose it, shall-preserve it. I-say unto-you, 'In-that particular night there-shall-be two upon one bed, the-one will-be-taken, and the other left; two will-be grinding at the same-time, the one will-be-taken, and the other left. [Two will-be in the field, the one will-be-taken, and the other left].'"

And answering, they-said unto-him:

"Where Lord?"

And he said unto-them:

"**Wherever** the body *is*, there also will-be-gathered-together the eagles!"

**568** And he-spake also a-parable unto-them, upon the need to-pray always, and not to-be-weary, saying:

"**A-certain** Judge there-was in a-certain city, not fearing God, and man not regarding. Now there-

was a-widow in that particular city, and she-went unto him, saying, 'Justify me with my Opponent.'

"**And he-would** not, for a-while; but after these-visits, he-said within himself, 'If even God I-fear not, and man regard not, yet-because of this particular widow Continuing to-render me trouble, I-will-justify her, so-that not at last this-coming should-weary me."

But the Lord said:

"**Give-ye-heed-unto** what the judge, of-Injustice saith!—and God, will-he-render not any Vengeance for his elect, for-those crying to him day and night, and being-long-suffering towards them? I-say unto-you that, He-will-render Vengeance for-them with speed! However,—the Son of Man coming,—Will-he-surely-find Faith upon the earth?"

(*c*) *Further parables, and private instruction.*

**569** And he-spake also unto those trusting in themselves, that they-are just, and despising the rest, this particular parable:

"**Two men** went-up unto the Temple to-pray; the one a-Pharisee, and the other a-Publican. The Pharisee, standing by himself, prayed at-the-very-*altar*.

"**God,** I-render-thanks unto-thee, that I-am not like these other Men, extortioners, unjust, adulterers,—or even like this one, the Publican. I-fast twice [of]-a week, I-tithe every-thing, as-much-as I-acquire.'

"**And the** Publican, standing at-a-distance, would not even lift-up the eyes unto Heaven; but he-smote [upon] his Breast, saying:

"'**O God!** be-merciful to-me, the sinner.'

"**I-say** unto-you, he-went-back—this-one, having-been-justified—unto his House, rather than that-one. Because every-one exalting Himself shall-be-humbled, but the-one humbling himself, he-will-be-exalted."

**570** And it-came-to-pass, when Jesus ended these specific teachings, arising from thence, he-departed from Galilee, and he-came unto the confines of Judea —along the other-side of-the Jordan; and there-followed him great crowds, and he-healed them there. And-over and-again, crowds came together unto him, and as he-was-wont, [again] he-taught them.

**571** And the Pharisees came unto-him, tempting him; and they-importuned him, asking [of-him]:

"Whether it-is-lawful for-a-man to-put-away his Wife for every cause?"

And he, answering, said unto-them:

"**What** commanded Moses unto you?"

And they said:

"Moses allowed a-bill of-divorce to-be-written, and to-put-away."

And [answering], Jesus said unto-them:

"**For your** Hardness-of-heart wrote-he unto-you this particular commandment. But read-ye not that [God], the Creator, from the-beginning of-creation,

"'**A-male** and a-female made-he-them?'

"**And** it-saith:

"'**On-account** of-this, a-man-shall-leave his Father and Mother and shall-cleave-unto [even-unto] his Wife, and these two shall-be-made unto one flesh.'

"**So-that** no-longer are they two, but one flesh. What-therefore God hath-joined together,—man, Let-him-not-separate."

They-say unto-him:

"Why therefore, commanded Moses unto-you a-bill of-divorce, and to-dismiss her?"

He-saith unto-them, that:

"**Moses,** for your hardness-of-heart, suffered you to-put-away your Wives, but from the-Beginning it-was not so. But I-say unto-you that who ever putteth-away his Wife, save for fornication, and marrieth another, will-commit-adultery;—also the-one marrying the-released-woman committeth-adultery."

**572** And in the house, again, his Disciples importuned him concerning This *matter;* and he-saith unto-them:

"**Who-so** ever putteth-away his Wife, and marrieth another, committeth-adultery against her. And if a-woman putteth away her Husband, and is-married to-another, she-committeth adultery."

They-say unto-him—his Disciples:

"If this is the case of man with Woman, it-profiteth not to-marry."

But he said unto-them:

"**All-men** receive not this particular message—but those to-whom it-shall-be-given; for there are eunuchs who from the mother's womb were born-so, and there-are eunuchs who were-made-eunuchs at-the-hands-of Men, and there-are eunuchs who became-eunuchs themselves on-account-of the Kingdom of-

the Heavens. The-one able to-receive *this* let-him-receive *it.*"

573 And then they-brought unto-him little children, even infants, so-that he-might-touch them, lay Hands upon-them, and pray. But seeing-it, the Disciples rebuked those bringing them. Now Jesus, noticing it, was-displeased; and summoning them, he-said unto-them:

"Suffer Little-children to-come unto-me, and forbid them not, for of such is the Kingdom of God,—of the Heavens. Verily I-say unto-you, whoso ever receiveth not the Kingdom of God as a-little-child, by-no means may enter into it."

And, with-his-arms-embracing them, having-placed his hands upon them, he-blessed them; and, he departed thence.

(*d*) *The rich young ruler and the danger of wealth.*

574 And upon-his going-forth into the-way, behold one, a-certain ruler, came-running-up; and kneeling-before him, asked him, saying:

"Good Master, what good-deed must-I-do so-that I-may-inherit life aionian?"

And he, Jesus, said unto-him:

"Why callest-thou me good? No-one *is* good ex cept One,—God! And-why askest-thou me concerning a 'good-deed?' There-is but-One Good—if then, thou-wishest to-enter into Life—Keep the Commandments."

He-saith unto-him:

"Which?"

Then Jesus said:

"**The commandments** thou-knowest. To-wit: 'Thou-shalt-not-kill, Thou-shalt-not-commit-adultery, Thou-shalt-not-steal, Thou-shalt-not-testify-falsely, [Thou-must-not-defraud], Honor thy Father and [thy] Mother; and, Thou-shalt-love thy Neighbor as thyself.'"

And the young-man, [answering], said unto-him: "Teacher, all these have-I-kept from my childhood; what more do-I-lack?"

Now having-heard [these-things], Jesus, looking-at him, loved him; and Jesus said unto-him:

"**Yet there-lacketh** one-thing-unto-thee. If thou-wishest to-be-perfect, go, sell all of-thy Possessions, —whatsoever thou-hast, and distribute to-the poor, and thou-shalt-have treasure in heaven; and *come* hither, and follow me,—[taking-up the cross]."

**575** But the young-man, having-heard this, became greatly-depressed; and looking-sad at the saying, he went-away sorrowing; for he-was exceedingly rich, having many possessions.

**576** But, upon-seeing him *go-away*, [becoming greatly-depressed], and looking-around, Jesus saith unto his disciples:

"**With-what** difficulty, *even*-those having Possessions-of-any-sort, shall-enter into the Kingdom of God!"

And the disciples were astonished at his Words. But Jesus, again answering, saith unto-them:

"**Children,** how difficult it-is [for-those putting-confidence upon their possessions] to-enter into the Kingdom of God! It-is easier for a-camel to-go-in

through 'the Hole of-the Needle,' than-for a-rich-man into the Kingdom of God to-enter!

"**Verily** I-say unto-you, that, With-difficulty-*only*, the-rich shall-enter into the Kingdom of-the Heavens. So, again say-I unto-you, 'It-is easier-for a-camel through 'the-Needle Hole' to-pass-in, than-for a-rich-man to-enter into the Kingdom of God.'"

And those-disciples, having-heard, were-amazed exceedingly, *even*-beyond-measure; saying among themselves:

"And who, then, is-able to-be-saved?"

But, looking-around, Jesus said unto-them:

"**With men,** this is an-impossibility; but not with God: for all-things—the impossibilities with men—are possible with God."

**577** And then, answering, Peter began to-say unto-him:

"Behold, we have-forsaken all-things, and have-followed thee; What then, shall-there-be for-us?"

And Jesus said unto-them:

"**Verily** I-say unto-you, that, You—those having-followed me—in the re-generation (whenever the Son of Man may-sit upon The-Throne of His glory) ye-shall-sit, even yourselves, upon twelve thrones, judging the twelve tribes of Israel."

**578** And Jesus, [answering-*further*], said unto-them:

"**Verily** I-say unto-you, that, There-is no-one so-ever, who hath-left houses, or brethren, or sisters, or parents, or wife, or children, or fields, on-my account —on-account-of My name—on-account-of the King-

dom of-God, and on-account-of-the Glad Tidings, who Shall - not - certainly-receive many-times-more—an-hundred-fold value—now, in this particular dispensation—houses, and brethren, and sisters, and mothers, and children, and fields,—with persecutions;—and in the coming Age he-shall-inherit life aionian."

(*e*) *Parable. The laborers in the vineyard.*

579 "**But many** first, shall-be last; and last first!

"**For the** Kingdom of-the Heavens is like unto-a-man, a-house-holder, who went-out at dawn, to-hire labourers into his Vineyard. And, having-agreed with the labourers for a-denarius a day, he-sent them into his Vineyard.

"**And, going-out** about the-third hour, he-saw others standing in the market-place, idle. And-unto-them he-said, 'Go ye also into the Vineyard, and what so-ever may-be right, I-will-give unto-you.' And they went-thither.

"**Again,** going-out about the-sixth, and the-ninth hour, he-did likewise. And about the eleventh [hour], upon-going-out, he-found others standing, and saith unto-them, 'Why have-ye-stood here all the day idle?' They-say unto-him, 'Because no-one hath-hired us.' Saith-he unto-them, 'Go ye also into the vineyard, [and what soever may-be right ye-shall-receive].'

"**And, Evening** having-come-on, the lord of-the vineyard saith unto-his Steward, 'Call the labourers, and give them their hire, beginning with the last, unto the first.

"**And those** having-come about the eleventh hour

received each-one a-denarius; but those having-come first, supposed that they-should-receive more; yet they also received, each-one, a-denarius.

"**But, on-receiving,** they-murmured against the householder, saying that, 'These, the last, worked one hour, and thou-hast-made them equal unto-us!—unto-those having-borne the burden of-the day, and the scorching-heat!'

"**But he,** answering, said unto-one of-them, 'Interloper, I-wrong thee not. Agreedst-thou not with-me for-a-penny? Take Thine-own and go; furthermore, I-wish to-give unto-this Last-one even as unto-thee; Is-it-indeed-not-lawful for-me to-do what I-wish with Mine-own? and-indeed, is thine Eye envious because I am good?'—Thus the last shall-be first, and the first last:—[for many are called, but few chosen]."

"*Stand-ye therefore, your Loins girded with Truth, and having-put-on the Breastplate of Righteousness, and having-shod* YOUR *Feet with the-Preparation of-the-Gospel of Peace.*"

*Ephesians vi. 14–15.*

# PART VIII.

THE FINAL STAGE OF THE SAVIOUR'S MINISTRY BEGINS.

*Nisan 1st, begun to Nisan 14th, ended, 29 A. D.*
*Friday, March 4th, to Thursday, March 17th, 29 A. D.*

PERIODS XXXI TO XXXII[e]

*"Only, as-worthy of-the Gospel of Christ,—behave-ye."*
*Philippians i. 27.* [

*"Stand-firm in One Spirit; with-one soul coöperating-vigorously-for the faith of-the Gospel."*
*Philippians i. 27.* [

## PERIOD XXXI.

*(a) The Jordan crossed, into Perea.*

**580** And they-were upon the way, going-up unto Jerusalem; and Jesus was preceding them; and they-were-amazed;—moreover, those following were-afraid.

**581** And Jesus, going-up to Jerusalem, again, (having-taken-aside the Twelve disciples by themselves on the way), began to-tell to-them the-things expected to-happen unto-him. And he-said unto them as follows:

"**Behold,** we-go-up unto Jerusalem, and all the-things written through the Prophets will-be-accomplished on-the Son of Man. And the Son of Man will-be-delivered unto-the Chief-priests and unto-the Scribes; and they-will-condemn him to-death.

"**For they-will-deliver** him unto-the Gentiles, for To-mock, and to-scourge, and to-crucify; and they-will-mock him, and scourge him; and spit upon-him; and he-will-be-derided, and shamefully-treated.

"**And, having-scourged,** they-will kill him; and the third Day he-will-rise-again."

And they understood none of-these-things; so this Matter was hidden from them, and they-grasped not the-things spoken.

**582** Then came unto-him the mother of-the sons of-Zebedee, with her Sons, bowing-down, and asking something of him. And he said unto her:

"**What**-wilt-thou?"

And James and John, those sons of-Zebedee, draw-nigh unto-him, *were*-saying:

"Teacher, we-wish that what so-ever we-may-ask thou-wilt-do for-us."

But he said unto-them:

"**What** do-ye-wish me to-do for-you?"

She saith [unto-him]:

"Say that these very-ones, my two sons, may-sit, one at thy right, and one at thy left, in thy Kingdom."

They, too, they-said unto-him:

"Grant unto-us, that one at thy right, and one at thy left, may sit in thy Glory."

But Jesus, answering, said unto-them:

"**Ye-know** not what ye-ask! Are-ye-able to-drink the cup which I expect to-drink? and to-be-baptized the baptism *with*-which I am-baptized?"

And they Say unto-him:

"We-are-able."

But Jesus said unto-them:

"**My very** Cup, which I drink, ye-shall-drink; and ye-shall-be-baptized the baptism *with*-which I am-baptized; but, To-sit at my right, and at my left, is not mine to-give, save unto-whom it-has-been prepared by my Father."

**583** And the ten, having-heard *thereof*, began to-be-angry with the two brothers, James and John. But Jesus, having-summoned them, saith unto-them:

"**Ye-know** that the princes elected to-rule the Gentiles, lord-it-over them; and their great-ones exercise-authority-over them, but It-shall-not-be thus among you; but, who so-ever may-wish to-become great

among you, let-him-be your servant; and who so-ever may-desire among you to-become your chief, let-him-be a-servant to-all of-you, because, and even-as, the Son of Man came not to-be-served, but to-serve, and to-give his Life a-ransom for many."

(*b*) *The Jordan recrossed, into Judea.*

**584** And it-came-to-pass, upon his approach to Jericho, a-certain blind-man sat by the way begging. And hearing a-crowd passing-along, he-inquired,

"What can-this-be?"

So they-told him that:

"Jesus, the Nazarene, passeth-by."

And he-shouted out, saying:

"Jesus, son of David, pity me."

And those passing-in-front rebuked him, that he-should-be-silent. But he, much the-more cried-out:

"O-son of David, pity me."

**585** And they came unto Jericho.

(*c*) *Jesus lodges with Zacchæus.*

**586** And having-entered, he-was-passing-through Jericho; and behold a-man, by-name called Zaccheus; (and-he-was-both a-chief-Publican, and he was rich). Now he-sought to-see Jesus, who he-was; and could not behind the crowd, because in Stature he-was-short.

So, running-on before, he-climbed-up into a-Sycamore, so-that he-might-see him, as he was-about to-pass-by. And as he-came opposite the place, Jesus, having-looked-up, [saw him, and] said unto him:

"**Zaccheus,** having-made-haste, come-down! for to-day in thy House it-behooveth me to-Lodge."

And, having-made-haste, he-came-down, and received him rejoicing. And all-those beholding murmured, saying that:

"With a-sinful man went-he-in to-lodge!"

But Zaccheus, standing-up, said unto the Lord:

"Behold, the half of-my Possessions, Lord, do-I-donate to-the poor; and if of-any-one, any-thing, I-have-extorted, I-*hereby*-restore four-fold.

And Jesus said unto him, that:

"**To-day** salvation hath-come unto-this House, because this-one, also, is a-son of-Abraham: for the Son of Man came to-seek and to-save the lost."

**587** And on-their hearing these things, continuing, he-spake a parable; because Jerusalem is Near him, and *it-occurred* unto-them to-think that, Forthwith the Kingdom of God is-about to-appear. He-said therefore:

"**A-certain** Noble-man went into a-distant country, to-receive for-himself a-kingdom, and to-return. And, having-called his ten servants, he-gave unto-them ten minas, and said unto-them, 'Occupy until I-come.'

"**But those** citizens of his, hated him; and sent an-embassy after him, saying, 'We-do-not-want this-man to-reign over us.'

"**Now it-resulted** in a return for-him; having received the kingdom; so he-directed to-be-called unto-him those particular servants, to-whom he-gave the silver, so that he-might-know what each-one had-accomplished-there-with.

"**And the** first came, saying, 'Lord, thy Mina

hath-gained ten minas!' So he-said unto-him, 'Well *done!* good servant; because, in the-least-of things thou-hast-been faithful, be-thou possessed-of authority over ten cities.'

"**And the** second came, saying, 'Lord, thy Mina hath-made five minas.' And he-said also unto-this-one, 'And thou, be-thou over five-cities.'

"**And another** came, saying, 'Lord, behold thy Mina, which I-had laid-up in a-napkin; for I-feared thee, because thou-art an-austere man; thou-takest-up what Thou-didst-not-deposit, and thou-dost reap what Thou-didst-not-sow.'

"**So he-saith** unto-him, 'Out-of thy Mouth I-will judge thee, thou-wicked servant! Thou-knewest that I am an-austere man, taking-up what I-did-not deposit, and reaping what I-sowed-not?' And why-then Didst-thou-not-put my Silver upon the table *of-the-money changer;* so I, upon-coming, might have-exacted it with interest?'

"**Then he-said** unto-those having-stood by, 'Take from him the mina, and give *it* unto-the-one having ten minas!'—(And they-said unto-him, 'Lord, he-hath ten minas)!'—'[For] I-say unto-you that, Unto-all having-gained the-least, *more* shall-be-given; but from the-one not-having-*increased*, even that-which he-hath shall-be-taken-away [from him] Furthermore those Enemies of-mine—those not wishing me to-reign over-them,—bring-ye hither, and slay *them* in-my presence.'"

**588** And, having-said these-things, he-went-on a-head, going-up towards Jerusalem.

(*d*) *He heals two blind men.*

**589** Now upon-his going-out from Jericho with his Disciples, also a-great crowd followed him. And behold, two blind-men, a-son of Timæus—"Bartimæus, the Blind"—*and that other former one*, were sitting by the way (begging). And hearing that "Jesus, the 'Nazarene,' passeth-by," *Bartimæus*-began to-cry-out and to-say:

"Jesus, Son of-David, pity me!"

[And] they-*both*-cried-out, saying:

"Pity us, Lord, thou-Son of-David!"

But the Crowd—many-of-them—rebuked them, that they-should-be-silent, while they, much more vehemently did-they-cry-out, saying:

"Son of David, pity me!"

"Pity us, O-Lord, Son of-David!"

And Jesus, having-stopped, summoned them:

**"Call that-one,"**

Said-he, and he-commanded this-one to-be-led unto him. So they-called the blind man, saying unto-him:

"Take-courage, arise, he-calleth thee."

Then he, throwing off his Mantle, leaping-up, came unto Jesus. And Jesus, answering, saith unto-him—and, upon-his having-come-up he-asked the other:

**"What** would-ye I-should-do for-you?—for-thee?—and-for-thee?"

They-say unto-him:

"Lord, that our Eyes may-be opened!"

Now *Bartimæus*, the Blind, said unto-him,—also, the-other said,—

"Rabboni,"—"Lord,"—"that I-may-see-again!"

So Jesus, being-moved-with compassion, touched their Eyes. And Jesus said to-this-one:

**"Go!"**

And to-that-one:

**"See-thou-again!** Thy Faith,—*and* Thy Faith, hath-saved *both*-thee *and*-thee."

And forthwith their Eyes saw-again. And they-followed him [Jesus] on the way, glorifying God. And all the people, beholding-*it*, gave praise unto God.

**590** Now the Passover of-the Jews was at-hand, and many went-up unto Jerusalem, out-of the country, before the Passover, so-that they-might-purify themselves. Therefore they-sought-for Jesus and said among each-other, standing in the Temple,

"What think you? that by-no means he-may-come unto the Feast?"

NISAN 9. FRI.-SAT., MAR. 11–12, 29 A. D.

(*e*) *An important decree, and a quiet Sabbath.*

**591** Further [both] the Chief-priests and the Phari-sees had-given-out a-command that,

"If any-one knoweth where he-is, he-should-show how they-might-seize him."

**592** Jesus therefore, six days before the Passover, came to Bethany, where Lazarus was, [the-one having-been-dead], whom he-had-raised from the dead.

## PERIOD XXXII[a]

"First Day," Nisan 10. Sat.–Sun., Mar. 12–13, 29 A.D.

"Selection-Day," and First "Day of Maintenance."
(Exodus xii. 6.)

(*a*) *The supper at Simon's house.*

**593** Now Jesus, having-arrived (and, during-his staying in Bethany) — at-the-house of-Simon the Leper, — they-made, therefore, for-him, a-supper there.

And Martha served, but Lazarus was one of-those reclining-at the-table with him.

Upon-his reclining-thus, there-drew-nigh to-him a-woman, having an-alabaster-box of balsam—genuine spikenard, very-costly.

This-one, therefore, Mary — (having-taken the-pound of-balsam, of-spikenard, genuine *and* costly, [and] breaking the alabaster-box)—anointed the feet of Jesus.

And she-wiped his Feet with her hair. And she-poured thereof down upon his Head while-reclining-at-the-table. Now the house was-filled with the odor of the Balsam.

But on-seeing-it, his Disciples were-displeased, for there-were some very-indignant within themselves, [and] they-were-saying:

"For-what-purpose is This waste of-the Balsam? For this Balsam could have-been-sold for-much,—more-than three-hundred denarii!—and given to-the poor."

So they-censured her. Spake-out, therefore, one

of his Disciples — Simon's Judas, "Iscariot," (he being-about to-betray him):

"Why Was-this-Balsam-not-sold *at* three-hundred denarii, and given unto-the-poor?"

Now he-said this, not because about the poor it-mattered unto-him, but because he-was a-thief, and had the chest, and the-things put-there-in did-he-abstract.

But knowing-it, Jesus, therefore, said unto-them:

"**Let-her-alone,** why add-ye troubles unto-this woman? For a-good work hath-she-wrought upon me: against the day of-my being-set-apart-for-burial hath-she-kept it.

"**For-always** the poor do-ye-have among yourselves; and when ye-will ye-are-able, [always], to-do them good; but me, not always do-ye-have. She,-having this, hath-undertaken beforehand to-anoint my Body for the burial; for she, having-scattered this Balsam upon my Body, towards Preparing-me-for-burial she-did *it*.

"**Verily** I-say unto-you, where-so ever this, The-Glad-Tidings, shall-be-published, in the whole world, there-shall-be-told also what she did,—for a-memorial of-her.

**594** There-learned, therefore, a-great multitude, out-of the Jews, that "He-is there;" and they-came not because of Jesus alone, but so-that also Lazarus they-might-see, whom he-had-raised out-from-among the-dead.

**595** But the Chief-priests [even] took-counsel in-order-that also they-might-kill Lazarus, because

many, on-account-of him, withdrew from-the Jews, and believed in Jesus.

(*b*) *The triumphal entrance into Jerusalem begins.*

**596** In-the morning a-great multitude, (it having-come unto-the Feast), having-heard that Jesus was-coming unto Jerusalem, took Branches of Palm-trees, and went-out for a-meeting with-him; and they-cried-out:

"Hosanna!"

"The Blessed-One!"

"The-One Coming in the-name of-the-Lord!"

"The King of Israel!"

**597** And it-came-to-pass, when they-were-nigh unto Jerusalem, and had-come unto Bethphage and Bethany, at the mount of Olives (that-one called "Olivet"), then Jesus sent-off two of his disciples; and he-saith unto-them:

"**Go-ye** into the village, that-one opposite you, in which, and immediately upon-entering into-it, you-will-find an-ass tied, and a-colt (tied with her), upon which No-Man ever [yet] sat: having-loosed him, bring him unto-me.

"**And if** any-one should-say any-thing to you—should-ask you—'Why do-ye this?' *or*, 'Why loose-ye *him*?' say thus [unto-him], 'Because their Lord hath need.' And forthwith he-will-send them here."

**598** Now the disciples—those having-been-sent—went and found, (as he-said unto-them), a-colt tied near the gate, without in the street. So they-loosed him.

But, during-their loosing the colt, its Owners, and some of-those standing there, said unto them:

"What are-ye-doing?"

"Why loose-ye the colt?"

And they said unto-them,—even-as Jesus commanded:

"[Because] the Lord hath need of-him."

And they-allowed them.

So, having-done as Jesus commanded them, they-led him, (the colt),—*even* the ass and the colt--unto Jesus.

And they-flung-upon him—upon-one of-them, namely the colt—their own Mantles, and they-seated Jesus upon him, upon-that-particular-one of-them.

So Jesus, having-found a-young-ass, sat upon him.

**599** Now all this was-done, in-order-that the word-spoken through the Prophet might-be-fulfilled, saying:—(as it-is written):

"Say-ye unto-the Daughter of Zion:
"Fear not, Daughter of Zion;
"Behold thy King cometh unto-thee,
"Lowly, and mounted on an-ass,
"(Sitting upon the-colt of an-ass),
"Even a-colt, the-son of-a-beast-of-burden."

But these-things knew not his Disciples at first. When however, Jesus was-glorified, then they-remembered that these-things were written about him, and *that* these-very-things they-did unto-him.

(*c*) *The spirit of this election is the selection of the Lamb* (*all in fulfillment* [*indirectly*] *of Exodus xii. 6*).

**600** Therefore, one multitude—the one being with him—testified that:

"Lazarus did-he-call-up out-of the tomb! and he-raised him out-from-among the-dead!"

On-account-of this, also the-other multitude met him, because they-had-heard that he had-performed the sign.

**601** And during-his progress, many, the larger multitude, spread their Mantles in the way: and the-others cut-off branches from the trees, and spread *them* in the way.

**602** And now, upon-his drawing-near unto the descent of-the Mount of Olives, all the concourse of-the disciples began, rejoicing, to-praise the Deity with-a-loud voice, for all the-mighty-works which they-saw, saying:

"The-blessed-One!"

"The Coming-One!"

"A-King in the-name of-the Lord!"

"Peace in Heaven, and Glory in the highest-places!"

**603** And some of-the Pharisees from among the crowd said unto him:

"Teacher, rebuke thy Disciples!"

But answering, he-said [unto-them]:

"**I-say** unto-you, that If these be-silent the stones will-cry-aloud!"

**604** So the crowds, those going-before, and those following-after, cried-out, saying:

"Hosanna! to-the son of-David!"

"The-Blessed-One!"

"The One-Coming in-the name of-the-Lord!"

"Blessed-is the Coming Kingdom of our father, David!"

"Hosanna in the highest!"

**605** Therefore the Pharisees said among themselves:

"See-ye not that ye-gain naught? Behold, the World is-hastening after him!"

**606** And, as he-drew near, beholding the city, he-wept over it, saying that:

"**If-only** thou-hadst-known, yea thou, [even] in this [thy] Day, the things pertaining-to thy Peace! but now they-are-hidden from thine eyes. For there-will-come days upon thee, and thine Enemies will-cast-up a-rampart about-thee, and will-surround thee, and will-press-in-upon thee upon-every-side.

"**And** they-will-raze-thee-to-the-ground, and thy Children within thee, and They-will-not-leave within thee a-stone upon a-stone, it-being-that thou-knowest not the Season of thy visitation."

**607** So Jesus entered into Jerusalem.

And, upon-their having-entered into Jerusalem, it-was-moved,—the whole city asking:

"Who is this-one?"

And the multitudes said:

"This-one is Jesus, that-Prophet, the-one from Nazareth of Galilee."

(*d*) *Jesus cleanseth the Temple.*

**608** So Jesus went-on into the Temple [of God]; and he-began to-cast-out all those selling [in it], and buying in the Temple; and the tables of-the money-

changers did-he-overturn, and the seats of-those selling Doves. And he-saith unto-them:

"It-is-written:

"'My House shall-be-called a-house of-prayer;'

"But you, ye-have-made it a-den of-robbers."

609 And there-came unto-him the-blind and lame, in the Temple, and he-healed them.

(*e*) *He silences the Pharisees.*

610 But having-seen—the Chief-priests and the Scribes — the wonders which he-did (and the-very boys crying-out-in the Temple, and saying, "Hosanna to-the Son of-David!") they-were-angry. And they-said unto him:

"Hearest-thou what these are-saying?"

And Jesus saith unto-them:

"Yes! Have-ye-never-read, that:

"'Out-of the-mouths of-babes and of-sucklings thou-hast-perfected praise?'"

611 Thus, having-sharply-inspected all-things,— the time now being the-decline-of-day,— he-went-away.

612 Even, having-left them, he-went out-of the city, unto Bethany with the Twelve.

## PERIOD XXXII[b]

"Second Day," Nisan 11. Sun.–Mon., Mar. 13–14, 29 A.D.

(*a*) *The barren fig-tree condemned.*

613 And he-lodged there.

614 And in-the morning, on-their coming-out from Bethany, returning early into the city, he-was-hungry. And seeing a-fig-tree at-a-distance, one

by the way, having-leaves, he-went unto it, *to-see* whether per-chance he-might-find any-*fruit* on it.

Now upon-coming unto-it, nothing did-he-find upon it ex cept leaves alone, for it-was-not a-season of figs. So, answering, [Jesus] saith unto-it:

"**No-more** from thee may-any-one-eat fruit, nor-even from thee may-fruit-be-produced unto the age."

And his Disciples were-listening.

**615** And presently the fig-tree withered.

(*b*) *Jesus again cleanseth the Temple.*

**616** So they come into Jerusalem; and going into the Temple, he-began-*again* to-cast-out those selling and buying in the Temple: and the tables of-the money-changers, and the seats of-those selling Doves did-he-overturn.

Now he-suffered not that any-one should-carry any-sort-of-a-utensil through the Temple. And he-taught, saying [unto-them]:

"**Is-it-not-written?** that:

"'**My House,** a house of-prayer shall-be-called, for all Nations?'

"**But you,** ye-have-made it a-den of-robbers."

**617** Now he-was teaching this, every day, in the Temple.

**618** And-both the Scribes and the Chief-priests, and the Chiefs of the people heard-there-of, and they-sought how they-might-destroy him, for they-feared him, because the whole crowd was-amazed at his Teaching,

**619** Yet were-not-finding that which they-might-

do;—and all the people were-spell-bound in-his hearing.

(*c*) *The Greeks request an interview.*

**620** Now there-were some Greeks among those having-gone-up in-order-that they-might-worship at the Feast. These therefore, came unto-Philip, (the-one from Bethsaida of Galilee), and were-notifying him, saying:

"Sir, we-wish to-see Jesus."

Philip cometh and speaketh unto Andrew; [and again] Andrew and Philip speak unto Jesus.

**621** Now Jesus answered them, saying:

"**The hour** hath-come that the Son of Man may-be-glorified.

"**Verily,** Verily say-I unto-you, Un less the grain of wheat falling into the ground should-die, it abideth alone, but if it-can-die, much fruit doth-it bear.

"**The-one** loving his Life he-shall-lose it; and the-one hating his Life in this World, unto life aionian he-shall preserve it. And if any-one will-serve me, let-him-follow me, and where I am, there also, My Servant shall-be: and-if any-one will-serve me, the Father will honor him.

**622** "**Now my** Life is-threatened, and what shall-I-say, 'Father! save me from this hour?'—(But, on-account of-this, came-I unto this Hour)!—*I-do-say*, 'Father! Glorify thy Name!'"

**623** There-*upon* came a-voice out-of Heaven:

"**Both do I-glorify, and, again I-will-glorify!**"

[Therefore] the crowd,—the-one standing-by and

hearing,—asserted, "there-to-have-been Thunder." But-others said:

"An-angel hath-spoken unto-him!"

Jesus answered and said:

"**Not for** me came this Voice, but for you!

**624** "**Now is-there** a-judgment of this world, and-now the ruler of this world shall-be-cast out! And-I, if I-should-be-lifted up above the earth, all-men will-I-draw unto myself!"

**625** Now this said-he signifying by-what death he-was-expecting to-die.

**626** [Then] they-answered him, the crowd:

"We-have-heard, out-of the Law, that:

"'The Christ abideth unto the age;'—

"And how sayest thou that, 'He-must be-lifted-up?' The Son of Man—who is this Son of Man?"

He-said therefore, unto-them—Jesus:

"**For-yet** a-little time the light is among you. Walk while ye-have the light, so-that no darkness may-overtake you.

"**Moreover,** one walking in the darkness knoweth not whither he-goeth. While ye-have-the-light, do-believe in the light, so-that sons of-light ye-may-become."

**627** These-things spoke Jesus. And going-away, he-was-hidden from them.

**628** And when it-became evening, he-departed from the city.

## PERIOD XXXII$^{c}$

"Third Day," Nisan 12. Mon.-Tues., Mar. 14–15, 29 A.D.

(*a*) *Jesus returns to the doomed city.*

**629** And in-the-morning, passing-along, they-saw the fig-tree withered-up from the-roots. And on-beholding the disciples wondered, saying:

"How soon the fig-tree withered!"

And Peter remembering, saith unto-him:

"Rabbi! behold, the fig-tree which thou-didst-curse, hath-withered-up!"

And answering, Jesus saith unto-them:

"**Have faith** in-God; for verily I-say unto-you, *that* (if ye-have faith, and doubt not), Not only this, to-a fig-tree shall-ye-do, but even that, Who ever may say unto this mountain, 'Be-thou-lifted-up, and cast into the sea, and doubteth not in his Heart, and believeth that what he-saith is-being-done, it-shall-come-to-pass for-him—what so-ever he-may-say!

"**And by** this-*sign* do-I-say unto-you; All-things, what-so ever, you-shall-ask in Prayer, believe-ye that ye-do-receive, and it-shall-be-so unto-you.

"**And when** ye-stand praying, forgive-ye, if aught ye-have against any-one, so-that also your Father (Him in the heavens) may-forgive you your trespasses. [But if ye forgive not, neither your Father, Him in the heavens, will-he-forgive your Trespasses]."

**630** So they-came again into Jerusalem. And it-came-to-pass upon *this* one of those days, upon-his having-come into the Temple, during-his walking-about teaching the people, and proclaiming-glad-tidings in the Temple, [that] the Chief-priests and

the Scribes with the Elders of the people stood-about.

[So] they-came-up to him; and they-spake unto him, saying:

"Tell us by what authority thou-doest these-things, and who is-he that-gave unto-thee this Authority, so-that thou-mayest-do such-things."

And Jesus answering, said unto-them:

"**And-I,** I-will-ask you one question, which, if ye-tell me, and answer me, I-also will-tell unto-you by what-authority I-do these-things. So tell me: The baptism of-John, whence was-it—from Heaven or from men? Answer me!"

But they reasoned among themselves, saying that:

"If we-should-say, 'From Heaven,' he-will-reply unto-us, 'Why then, Did-ye-not-believe in-him?' But if we-should say, 'From men,' all the people will-stone us. We-fear the crowd, for it-is persuaded, and all hold John, as a-Prophet."

(They-dreaded the people, for the-whole-of-them *did*-hold that John really was a-Prophet). So answering, they said unto Jesus:

"We-do-not-know."

Thus they-admitted-themselves, not to-have-perceived "Whence." And he, Jesus [answering], replied unto-them:

"**Nor-I,** do-I-say unto-you, by what authority I-do these-things!"

(*b*) *He teaches them with many parables.*

631 "**But what** unto-you seemeth-right?—A-man had two children; and coming-up unto-the first, he-said, 'Child, go work to-day in my Vineyard.' But

that-one answering, said, 'I-will not.' Yet afterward, having-changed-his-mind, he-went. And coming-up unto-the other, he-said the-same-thing.

"**But this**-one answering, said, 'I *go*, Sir;' and he-went not. Which of the two did the will of-the father?"

They-say [unto-him]:

"The first."

Saith Jesus unto-them:

"**Verily** I-say unto-you, that The pawn-brokers, and even-the harlots, preceded you into the Kingdom of God! For John came among you along a-line of-righteousness, and Ye-did-not-believe in-him. But the pawn-brokers, and even-the harlots, believed in-him; while you, having-seen, ye-repented not thereafter so-as to-believe in-him."

**632** So-he-began to-speak unto-them, and to the people, in parables:

"**Hear-ye** This, another parable: There-was a-man, a-householder, who planted a-vineyard, and a-hedge placed-he-around it, and he-dug in it a-wine-press and a-wine-vat, and built a-tower; and he-leased it to-husbandmen and went-abroad for-many seasons.

"**And in** time, when the period of fruits drew-on, he-sent unto the husbandmen one of-his Servants so-that they-might-give unto-him, and he-might-receive from the husbandmen some-of the fruit of the-vineyard. But the husbandmen having-taken, flayed him, and having-beaten, dismissed him empty.

"**And again** he-proceeded to-send unto them another servant. But they, having-beaten and

shamefully-treated him-also, even-this-one, casting-stones, they-wounded-on-the-head, and sent-away empty *and* dishonored.

"**And he-proceeded** to-send another, a-third-one; but-they, having-wounded, cast-out this-one also; and-this-one did-they-kill.

"**Thus the** husbandmen, having-taken his Servants, one indeed they-flayed, and one they-killed, and one they-stoned.

"**So again** he-sent many other servants, greater-than the first, and they-did unto-them in-like-manner, even flaying some, and killing others.

"**Having yet** [therefore], one son [his] beloved-one, then said the Lord of-the vineyard, 'What shall-I-do? I-will-send my Beloved Son.' And afterward he-sent him—his Son—unto them last, saying that, 'Perhaps, on-seeing this-one, they-will-respect my Son!'

"**But the** husbandmen, those-particular-ones, upon-seeing him, the Son, reasoned among themselves, saying that, 'This-one is the heir, come let-us-kill him, and seize his Inheritance, so-that ours may-be the inheritance.

"**So they-seized** him, and Cast-him-out of the vineyard, and killed *him*. When therefore, he-cometh, the lord of-the vineyard, what then will-he-do unto-them, to-those Husbandmen?"

They-reply unto-him:

"Wretches! like-wretches he-will-destroy them!"

"**He-will-come** and destroy those-men, the husbandmen, and the vineyard will-he-let out unto-

others, unto-husbandmen who will-render unto-him the fruits in their seasons."

And having-heard *with understanding*, they-said: "Let-it-not-be."

**633** But Jesus looking-sharply on-them, saith unto-them:

"**What then** Is this that is-written? Have-ye-never-read this Text in the Scriptures:

"'The-stone which those building rejected, the-same has-become the cap-stone of-the-vertex; this was-brought-about from the-Lord, and it-is wonderful in our eyes!'

"**On-account-of** this-text, I-declare unto-you, that the Kingdom of God shall-be-taken-away from you, and [that] it-shall-be-given unto-a-Nation producing the fruits there-of! And every one falling upon that particular Stone-*Kingdom!* shall-be-broken; but upon whom so-ever it-shall-fall, him will-it-grind-up-into-chaff." (*Vide* Daniel ii. 34, 35, 44, 45!)

**634** And upon-having-heard his Parables, the High-priests and the Pharisees knew that he-was-speaking about them. So they-sought, the High-priests and the Scribes, to-seize him—to-lay Hands upon him—at this Time.

But upon-seeking to-seize him, they-feared the crowd, in-as-much-as the crowds regarded him as a-Prophet. For the people also-knew that about them he-spake this Parable. So leaving him they-went-away.

**635** And continuing-to-answer, Jesus again spake unto them in parables, saying:

"**It-hath-been-compared,** the Kingdom of-the Heav-

ens, unto-a-royal person who prepared marriage-festivities for-his Son. So he-sent-out his Servants to-summon those invited unto the festivities; but They-did-not-wish to-come.

"**Again** he-sent-out other servants, saying: 'Tell those invited, "Behold my Dinner have-I-prepared,—my Oxen and Fatlings having-been-killed,—so all-things *are* ready; come-ye unto the festivities."'

"**But they,** being-neglectful, went-away, even this-one into his-own Field, and that-one to his Traffic: but the rest, having-seized, insulted and killed his Servants.

"**Now the** King having-heard, was-wroth; and having sent his Armies, he-destroyed those Murderers, and their City did-he-burn.

"**Then** saith-he unto his servants, 'The-marriage-feast itself is ready, but those invited Were-not worthy. Go-ye-out therefore, unto the crossings of-the roads, and who-so ever ye-may-find summon-ye unto the festivities.' So those Servants having-gone-forth into the roads, brought-together all, as-many-as they-found, both bad-ones and good; and the feast was-filled-up with-reclining-guests.

**636** "**Now the** King having-come-in to-see the guests, saw there a-man Not-wearing a-marriage robe. So he-saith unto-him, 'Stranger, how-camest-thou-in hither, not having *accepted* a-marriage robe?' And he was-speechless.

"**Then said** the King unto the servants, 'Having-bound his feet and hands, take and hurl him into the

outer Darkness.' In-that-place there-shall-be Weeping, and Gnashing of-the teeth."

**637** "**For the-many** are those-called, but the-few *are* the-elect ones."

(*c*) *The Herodians, Sadducees, and Pharisees silenced.*

**638** In-the-mean-time, having-retired, the Pharisees took counsel how they-might-insnare him in speech. And having-watched, they-sent-out spies upon him, certain of-the Pharisees—their Disciples, —together with the Herodians, feigning themselves to-be righteous men, so-that they-might-lay-hold-upon his speech and catch him therein; with-a-view-to-delivering-him-up unto-the rule and the authority of-the Governor.

So they, having-come-up, importuned him, saying: "Teacher, we-know that thou-art true, — that rightly dost-thou-speak and teach—and it-matters not to-thee about any-one; for thou-lookest not-into, and thou-acceptest not, the-appearance of-men, but, in sincerity, the way of God thou-dost-teach. Tell us therefore, what seemeth-right unto-thee. Is-it-lawful for-us to-give tribute—a-tax—unto-Cæsar, or not? Should-we-pay, or should-we-not-pay?"

But Jesus knowing their Wickedness, seeing their Hypocrisy, and perceiving their Cunning, said unto them:

"**Why tempt-ye** me? Ye-hypocrites! Show-unto me the coin of tribute,—show me, bring unto me a-denarius—so-that I-may-see."

So they-brought and Handed unto-him a-denarius. And he-saith unto-them;

"**Of-whom** hath-it this—the likeness, and the inscription?"

And answering, they said unto-him:

"From-Cæsar."

And there-upon [answering], Jesus said unto-them:

"**Then** Render therefore, the-things of-Cæsar, unto-Cæsar; and the-things of God, to God."

And having-heard, they-marvelled at him; and un able-were-they to-take-hold of-his speech in-the-presence of-the people. So wondering at his Answer, they-were-silent; and leaving him, they-departed.

**639** And during that particular day, there-came unto him some of-the Sadducees—those who say, "There-is-to-be no resurrection" And they-asked him, saying:

"Teacher, Moses said,—he-wrote for-us—that 'If any one's brother should-die, having a-wife, and both should-leave-behind the-wife, and should-leave no children, not having any, and-so he would-die childless, that his Brother should-take-in-marriage his Wife, and raise-up offspring for his brother.'

"Now there-were among us seven brothers; and the first, took *and* having-taken *and* married a-wife died, and dying childless, left no offspring. So, having no offspring, he-left his Wife unto his brother.

"Likewise also, the second took her [the wife], and [he] died [childless], not even left he offspring *of his own.*

"And the third took her in-like-manner.

"And also, unto the seven, the seven [took her];

and in-like-manner they-left no offspring *to-the-first.* No children *at all* did-they-leave-behind; and they-died.

"Now afterwards, last of-all, the woman died also.

"In the resurrection therefore [when they-shall-arise], of-which of-the seven of-them will-she-be a-wife? for all the seven had her for-a-wife?"

And answering, Jesus said unto-them:

"**Do-ye-not-err** throughout this matter? Ye-do-err, not knowing the Scriptures, nor the power of God. The sons of this age marry and are-given-in-marriage. Yet in the resurrection, when they-may-arise out-from-among the-dead, those having-been-accounted-worthy to-attain-unto-the-fortunes of that age, and The resurrection—(that-one out-from-among the-dead), neither do-they-marry nor are-they-given-in-marriage,—nor even to-die any-more are-they-able! but they-are as the-angels [of God] in the heavens: for they-are like-unto-angels, and they-are Sons of God, being sons of-the resurrection.

"**But concerning** the resurrection out-of-the dead, that they-do arise, Have-ye-not-read in the book of-Moses that spoken unto-you by the Deity at the bush? how the Deity spake unto-him, saying:

"'**I am the God of-Abraham, and the God of-Isaac, and the God of Jacob?**'

"**So that** they, the dead, do-arise, even Moses set-forth at-the Bush, as-with-avowed-intention he-calleth the-Lord:

"'**The God** of-Abraham, and the God of-Isaac, and the God of-Jacob.'

"**Now the** Deity is not a-God of-the-dead-men, but of-the-living-ones!—for to-Him, all live! Ye [therefore] greatly err."

And the crowds having-heard, were-amazed at his Teaching. And some of-the Scribes answering, said:

"Teacher, well saidst-thou!"

And no-longer did-they-presume to-ask him anything.

**640** Now the Pharisees having-heard that he-had-silenced the Sadducees, were-assembled upon the same-day. And one of-them, a-lawyer, and of-the Scribes, drawing-near, (he-having-heard them disputing, and-seeing that sufficiently unto-them had-he-answered), asked him, tempting him [and saying]:

"Teacher, which is the first, the great Commandment of all in the Law?"

And Jesus replied to-him, that:

"**The-first** [Commandment of-All] *is*, 'Harken Israel! The-Lord our God is one Lord; and thou-shalt-love the-Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength.' This is the-first and great Commandment.

"**And the-second** is-like unto-it, 'Thou-shalt-love thy Neighbor as Thyself.'

"**There-is** no other commandment greater than-these; upon these Two Commandments the whole Law and the Prophets are-hung."

[And] the Scribe said unto-him:

"Well *said*! Teacher; in verity didst-thou-speak;

because God is One, and there-is not another beside Him; and to love Him with all the heart, and with all the understanding, [and with all the soul], and with all the strength, and to love the neighbor as one's-self, is more-than all of-the whole-burnt-offerings and Sacrifices."

And Jesus regarding him, because discreetly had-he-answered, said unto-him:

"**Not far-away** art-thou from the Kingdom of God."

And no-one any-longer presumed to-question him.

**641** And upon-the Pharisees having-been-assembled, Jesus asked them, saying:

"**What** think ye about the Christ? Whose Son is-He?"

They-say unto-him:

"[The-son] Of David."

He-saith unto-them:

"**How then** by inspiration, doth-David-call *Him* 'his Lord?'"

And continuing-to-answer, while-teaching in the Temple, Jesus said unto them:

"**The Scribes,** How do-they-say that 'the Christ is a-son of-David?' For David himself spake by The-Holy Spirit, saying in the-Book of-Psalms:

"'**The Lord** said unto '*My Lord*,' Sit-thou at my right, until I-place thine Enemies as-the-foot-stool of-thy Feet.'

"**If David** himself, therefore, calls him 'Lord,' How and whence is-he his Son?"

And-both the great crowd heard him gladly, and no-one was-able to-answer him a-word; nor presumed

any-one from that very day to-question him any further.

**642** And during his Teaching, he-said unto his disciples, all of-the people hearing:

"**Beware-in-particular** of the Scribes, those wishing to-walk-about in long robes, and loving salutations in the markets, and the-chief-seats in the Synagogues, and the-upper couches at the feasts. They devour the houses of widows, and for-a-show pray long. Such-people will-receive a-heavier judgment."

**643** Then Jesus addressed *himself* to-both the crowds and-to his disciples, saying:

"**Upon the** Mosaic chair sit these Scribes and these Pharisees, all therefore, what-so ever they-tell you [to-observe], observe and do; but according-to their Works Do-ye-not, for they-prescribe, and perform not. And they-concoct burdens heavy and oppressive, and impose-them upon the shoulders of men, yet with their finger they-would not move them!

"**But All** of-their Works do-they-perform in order to be-seen of men. So they-broaden their Phylacteries, and enlarge the borders [of-their Mantles]. They-love both the upper-couch at the feasts, and the principal-seats in the Synagogues, and the salutations in the markets, and to-be-called by Men 'Rabbi,' ['Rabbi.']

"**But you,** ye-may-not-be-called 'Rabbi,' for One is your Leader, and ye all are brethren. And summon not your father upon Earth, for One is your Father, Him in the heavens.

"**Nor be-ye-called** 'Leaders,' for One is your

Leader—The Christ. And the-greatest one of-you shall-be your servant. Now who-ever shall-exalt himself shall-be-humbled, and who-so-ever shall-humble himself shall-be-exalted."

(*d*) *The Scribes and Pharisees denounced.*

644 "**But woe** unto-you, Scribes and Pharisees, hypocrites! because ye-devour the houses of widows, and for-a-show are-long-at-praying: for this ye-shall-receive heavier judgment. [Woe unto-you Scribes and Pharisees, hypocrites! because ye-shut the Kingdom of-the Heavens in-the-face of men: for ye-enter not, nor those entering permit-ye to-enter.]

"**Woe unto-you,** Scribes and Pharisees, hypocrites! because ye-traverse the sea and the dry-land to-make one proselyte, and when he-becomes-so, ye-make him a-son of-Gehenna doubly-more than-you. Woe unto-you, blind guides, those-saying, 'Who ever may-swear by the Temple, it-is void; but who ever may-swear by the gold of-the Temple, he-is-bound.' Fools and blind! for which is the-greater—the gold, or the Temple, the thing sanctifying the gold? Also ye-say, 'Who ever may-swear by the altar it-is void, but who ever may-swear by the Gift upon it, he-is-bound.' Fools and blind! for which *is*-greater,—the gift, or the Altar, the-thing sanctifying the gift?

"**The-one** therefore, swearing by the Altar, sweareth by it and by all those-things upon it, and the-one swearing by the Temple, sweareth by it and by the-One having-inhabited it. And the-one swearing by Heaven, sweareth by the Throne of God and by the-One sitting upon it.

"**Woe unto-you,** Scribes and Pharisees, hypocrites! because ye-tithe the mint, and the anise, and the cummin, and omit the weightier-things of-the Law—Justice, and Mercy, and Faith! Now those it-is-necessary to-do, and-these not to-omit.

"**Blind Guides!** those straining-out the gnat, but the camel gulping-down.

"**Woe unto-you,** Scribes and Pharisees, hypocrites! because ye-cleanse the out-side of-the cup and of-the dish, but within they-are-full of rapine and injustice.

"**Blind Pharisees!** Cleanse first the inside of-the cup and of-the dish, so-that their Outside also may-become clean.

"**Woe unto-you,** Scribes and Pharisees, hypocrites! because ye-are-like Sepulchres—white-washed-ones—which without do appear beautiful, but within they-are-full of-the-bones of-the-dead, and of-all-sorts of-uncleanness. So also you! Without, even ye-appear (unto men) like-righteous ones,—but within, ye-are loaded with-hypocrisy and with-lawlessness!

"**Woe unto-you,** Scribes and Pharisees, hypocrites! because ye-build the sepulchres of-the Prophets, and adorn the monuments of-the Just, and say, 'If we-had-existed in the days of our fathers, not at-all had-we-been their partakers in the blood of-the Prophets.' So-that ye-testify-against yourselves, that ye-are sons of-those having-slain the Prophets!

"**So you,** ye-fill-up the measure of your fathers.

"**Serpents!** Broods of-vipers! How can-YE-escape from the judgment of Gehenna?

(*e*) *A wonderful prediction* (*fulfilled 69 A. D.*)

**645** "**Upon-this-account,** behold, I send-out unto you Prophets and Wise-men and Scribes. And some-of them ye-will-kill and crucify, and some-of them ye-will-scourge in your Synagogues and pursue from city unto city; To-the-end-that there-may-come upon you all righteous blood being-shed upon the earth, from the blood of-Abel the Just, unto the blood of-Zacharias, a-son of-Barachias, whom ye-will-kill between the Temple and the Altar!

**646** "**Verily** I-say unto-you, that All these-things shall-come upon this Generation.

**647** "**O-Jerusalem!** Jerusalem! the city destroying the Prophets, and stoning those sent unto her! how-often have-I-wished to-gather-in-unto-my-self thy Children, in-the way a-bird gathereth her Brood under her Wings, and ye-would not!

"**Behold,** your House is-left unto-you [a-desolation]. For I-say unto-you, that By-no means may-ye-see me from this-time, un till [*the-time* cometh when] ye-can-say, 'Blessed *is* the-One coming in the-name of-the-Lord!'"

**648** And [Jesus], sitting over-against the Treasury, noticed how the crowd cast copper-money into the treasure-chest. And looking-up, he-saw the rich-people casting their Gifts into the chest: and many rich-ones cast-in much.

Now he saw also coming-up, a certain poor widow, casting there-in two lepta, which is a-quadrans. And having-called-up his disciples, he-said unto-them:

"**Verily** with-assurance, do-I-say unto-you, that, this Poor Widow hath-cast-in more-than all of-those casting into the chest. For they all, out-of their Abundance, have-cast into the offerings [to God], but she, out-of her Penury, all the living, as-much-as she-had, hath-she-cast-in,—her whole Living!"

**649** And Jesus having-come-out, was-going-away: and upon-his departure from the Temple, his Disciples came to-point-out unto-him its Buildings, and while-some were-speaking about the Temple, that with-beautiful stones and offerings it-was-adorned, then-saith unto-him one of his disciples:

"Teacher, behold what stones, and what Buildings!"

And Jesus [answering], said unto-him:

"**Dost-thou-see** these Great buildings?"

And-to-them:

"**Do-ye-not-see-them all?** Verily I-say unto-you, As-to-these-things which ye-behold, there-will-come days in which not by-any means shall-there-be-left here a-stone upon a-stone which Shall-not-be-utterly-cast-down."

## PERIOD XXXII[d]

"Fourth Day," Nisan 13. Tues.–Wed., Mar. 15–16, 29 A.D.

"Evening."

### The Olivet Discourse.

**650** And upon-his sitting-down upon the Mount of Olives, over-against the Temple, the disciples came unto-him; and they-asked him in private—(*a*) Peter, and (*b*) James, and (*c*) John, and (*d*) Andrew,—saying:

"Teacher, tell unto-us:

(*a*) "When therefore, these-things shall-be?"

And,

(*b*) "What *is* the sign when these-things may-be-about to-come-to-pass?"

And,

(*c*) "What *will-be* the sign of thy presence?"

And,

(*d*) "What *is-to-be* the sign of-the termination of-the age, when all these-things are-about to-be-terminated?"

(*a*) "*But tell us when these things shall be?*"

**651** And he, Jesus, answering them, began to-speak; and he said:

"**Take-heed** lest any-one deceive you; See-that-ye-be-not-deceived; for many shall come in my Name, saying, 'I, I-am that-one,—the Christ!'—and, 'The time hath-come!' and many will-they-deceive. [Therefore] go-ye not after them.

"**Now ye-are-about** to-hear of-wars, and war rumors. And when ye-shall-hear of-wars and commotions, and war rumors, take-care; Be-ye-not-deceived, nor be-ye-terrified, for it-behooves [all] these-things to-take-place first: but not-yet—not immediately—is the termination."

**652** Then he-said unto-them:

"**For** there-shall-be-raised-up nation against nation, and kingdom against kingdom, and there-shall-be famines and pestilences, and there-shall-be great earth quakes in places, [and commotions] and fearful-

sights; and great signs from Heaven will-occur. Now all these-things *are only* the-beginnings of-sorrows.

**653** "**But you,** take-ye-heed unto-yourselves. Before all these events they-will-lay on you their Hands, and will-institute-persecution; [for] then they-will-surrender you to affliction, delivering unto Sanhedrims, and-into Synagogues and prisons,—(and in-the-Synagogues ye-shall-be-beaten): —and, dragged before Kings and Governors, ye-shall-stand-up on-my account, and-on-account of-my Name; and they-shall-kill you; and ye-shall-be hated by all of-the nations, on-account-of my Name; and it-shall-turn-out unto-you for a-testimony against them.

**654** "**Now among** all Nations it-behooves the Glad-tidings first to-be-published. So when surrendering They-lead-you-away, settle-ye then in your Hearts, not to-premeditate towards making-a-defence.

"**Be-ye-not**-anxious-beforehand what you-should-say, [nor be-ye-concerned], but what ever may-be-given you in that Hour, that speak-ye; for ye-are not the-ones speaking, but the Holy Spirit.

"**For I,** I-will-give unto-you a-mouth, and wisdom which They-will-not-be-able to-gainsay, nor to-resist, —all those opponents of-yours.

**655** "**And then** many shall-be-made-to-stumble, and some shall-deliver-up and hate others. But ye-shall-be-delivered-up even by parents, and brothers, and relatives, and friends; and they-will-slay some-of you.

"**Now brother** will-deliver-up brother to-death,

and father child; and they-will-rise-up, children against parents, and Have-them-executed: and ye-shall-be a-hated-people by-all-concerned, on-account-of my Name.

"**Yet a-hair** from-off your Head by-no means shall-perish. In your Endurance preserve-ye your Lives. And many false-prophets will-arise, and will-deceive many-others.

"**And through** the to-be-increased Lawlessness shall-wane the love of many. But the-one enduring unto the termination the-same shall-be-saved.

"**And this** shall-be-published, the Glad-tidings of-the Kingdom, in the whole inhabited-world, for a-testimony unto-all the nations; and then shall-come the termination."

(*b*) "*What shall be the Sign when all these things are about to come to pass?*"

656 "**But when** therefore, ye-may-see Jerusalem surrounded by encampments—the Abomination of Desolation, that referred-to in Daniel the Prophet, it-having-stood where it-ought not, on holy ground—(the-one reading let-him-take-note)!—then ye-may-know that her Desolation hath-drawn-nigh!

"**Then!** those in Judea, let-them-flee unto the mountains; and those in her midst, let-them-depart; and those in the country-places, Let-them-not-enter into her; [and] him upon the roof, Let-him-not-descend [into the house], nor enter to-take any things out-of his House!

"**Also, one** being in the field, Let-him-not-turn back,—Not-even-turn to the rear, to-take-up his

Mantles; for the-days of-Vengeance are these, for fulfilling all the things recorded.

"**And woe** unto-those being in pregnancy, and to-those giving-suck, in those particular days.

"**And pray-ye** that your Flight May-not-take-place in-the-winter-season, nor in-the-Sabbath-YEAR. For then there-shall-be great distress upon the Land, and wrath towards-this People.

"**For there-shall-befall** in-those Days great affliction, such-as Hath-not-occurred so-severely from the-beginning of-the-creation of-the-world, which God created, till this present-time. No! and nor ever will-there-be!

"**And-both,** ex cept the-Lord had-shortened the days, and ex cept those particular days were-shortened-up, not any flesh at-all could-be-saved.

"**But on-account** of-the elect, whom he-hath-chosen, he-hath-shortened the days:—they-shall-be-shortened-up, those particular days.

(*c*) "*What shall be the Sign of thy coming?*"

657 "**And they-will-fall** by-the-edge of-the-sword, and will-be-led-captive into all the nations; and Jerusalem will-be trodden-down by Gentiles until [what-time] they-should-be-fulfilled, [and these-shall-be] the-times of-the-Gentiles.

"**And then,** if anyone should-say to-you, 'Behold here *is* the Christ;' or, 'Behold *he-is* there,' Believe-ye-not.

"**For there-will-arise** false-Christs and false-prophets, and they-will-give-out great signs and wonders,

to the confusion-*of*—so-as to-deceive if possible even —the elect.

"**But you,** do-ye-take-heed! Behold, I-have-forewarned you all-things. If therefore, they-should-say to-you, 'Behold, he-is in the desert,' Ye-should-not-go-out; or, 'Behold, *he-is* in the private-apartments,' Ye-should-not-believe.

"**For just-as** the lightning cometh-out from the-East and shineth unto the-West, even-so shall-be also the presence of-the Son of Man.

658 "[For] '**Where-So** ever may-be the corpse, there will-be-gathered the eagles.'

"**But in those** particular days,—and immediately after that Affliction of those Days, the Sun shall-be-darkened, and the Moon Will-not-give her Light, and the Stars of Heaven shall-fall—shall-be-tumbling-down from the sky.

"**And there-will-be** signs; in Sun, and Moon, and Stars; and, upon the Earth distress of-nations in the-perplexity of-a roar and of-a tossing of-the Sea; men fainting from fear, and the-expectation of-the-things about-to-come-upon the inhabited earth—for the powers of-the Heavens, those in the skies, will-be-shaken.

659 "**And then** the Sign of-the Son of Man will-appear in the Sky; and then all the tribes of-the Earth will-lament; and then they-will-see the Son of Man coming in the clouds of-the Sky with great power and great glory.

"**And then** he-will-send his Angels with a-trumpet of-great volume, and they-will-gather his Elect from

the four winds, from the-extremity of-the-Earth t the-extremity of-the-sky: even-from the-extremities of-the-Heavens, unto the-extremities there-of.

"**And at-the-beginning** of-these-things to-come-to-pass, re-arise, and lift-up your Heads, because your deliverance draweth nigh."

**660** And he-spake a-parable unto-them:

"**Now from** the fig-tree learn this parable:

"**Behold** the fig-tree, and all the trees.

"**When** now her Branch is tender, and putteth-forth leaves, when now they-shoot-forth, beholding of-yourselves ye-know that the Summer is now near.

"**So also** you, when ye-see all these-things coming-to-pass, know-ye, that the Kingdom of God is near,—at the-doors!

"**Verily** I-say unto-you, that That-particular Generation, by-no means, may-pass-away, un till in-itself, all these-things be-accomplished—The-sky and the-earth will-pass-away, but these words of-mine, by-no means can-pass-away.

(*d*) "*And what shall be the Sign when all these things shall be accomplished?*

**661** "**But concerning** that particular day, or even the hour, No-one-may-reveal,—neither the angels, those in the Heavens, nor the Son—ex cept the Father.

"**Take-heed,** watch [and pray], for ye-know not when the season is!

"**But as** the days of Noah, even-such will-be [also] the presence of-the Son of Man; for as they-were (in those days, those before the Flood), eating and drinking, marrying and giving-in-matrimony up-to

the-day in-which Noah entered into the ark, and knew not till the Flood came and carried-away all-of-them, even-so will-be [likewise] the presence of-the Son of Man.

"**Then, two** shall-be in the field; the one is-taken-away, and the other left; two grinding at the mill, one is-taken-away, and one is-left. Watch therefore, because Ye-do-not-know in what hour Your LORD will-come."

**662** "**But know** this, that If he-had-known, the house-holder, in-what hour the thief cometh, he-would-have-watched intently, and not at-all would-he-have-allowed his House to-be-broken-open.

"**On-account** of-this, even you, be-ye-ready: because, in-an-hour ye-think not, the Son of Man cometh.

**663** "**But take-heed** unto-yourselves, lest your Hearts be-burdened with gluttony, and drunkenness, and anxieties of-life; and suddenly upon you that Day come-down.

"**For as** a-snare will-it-fall upon all those dwelling on the-face of-all the earth.

"**Watch** therefore at every Season, praying that ye-may-be-accounted-worthy to-escape all these things expected to-occur, and to-stand in-the-presence of-the Son of Man.

**664** "**As a-man** going-abroad, (leaving his House, and having-given his Servants Authority, and unto-each-one his Work), also to-the Porter commanded that he-should-watch, watch-ye therefore;—for ye-know not when the Lord of-the House cometh,

[whether] at evening, or midnight, or cockcrowing, or morning:—lest coming suddenly, he-may-find you sleeping.

"And what unto-you I-say, unto-all do-I-say—

"Watch!"

665 "Who then-is the faithful servant, and the-prudent one—whom his Lord placed over his retinue-of-Domestics, to give unto-them Food in season?

"Blessed that Servant whom, upon-coming, his Lord shall-find doing thus! Verily I-say unto-you, that Over all his Possessions will-he-place him!

"But if one-should-say—that Bad servant—in his Heart, 'My Lord delayeth [to-come], and should-begin to-smite the fellow-servants, and to-eat and drink with those carousing, the Lord of that servant shall-come, in a-day which He-doth-not-expect, and in an-hour which He-knoweth-not; and him will-he-cut-asunder, and his Part with the hypocrites will-he-appoint—In-that-place shall-there-be Weeping and Gnashing of teeth.

666 "Then will-it-be-likened,—the Kingdom of-the Heavens,—unto-ten virgins; who, having-taken their Lamps—went-out unto a-Reception of-the Bridegroom.

"Now five of them were wise, and five foolish.

"Those-who were-foolish, having-taken their Lamps, took not with them oil.

"But the wise-ones took oil in [their] Vessels, along with their Lamps.

"Now the Bridegroom delaying, all nodded and slept. But in-the-middle-of the-night a-cry was-

raised,—'Behold, the Bridegroom [cometh], go-ye-out unto his reception.'

"**Then** arose all those Virgins, and they-trimmed their Lamps.

"**Now the** foolish, unto-the wise, said, 'Give us of your Oil, because our Lamps are-out.

"**[But] the** wise-ones answered, saying, 'Lest There-might-not-be-sufficient for-us and for-you, go-ye rather unto those selling, and buy for-yourselves.'

"**And upon-their** going-away to-buy, he-came—the Bridegroom!—and those prepared entered with him into the festivities.

"**So the** door was-shut.

"**Now afterwards,** they-came also, those remaining virgins, saying, 'Lord! Lord! open unto-us!' But He, answering said, 'Verily, I-say, unto-you, I-do-not-know you.'

"**Watch-ye** therefore, for ye-know not the day, nor the hour [in which the Son of Man cometh].

**667** "**For, as-it-were,** a-man going-abroad called his Servants and made-over unto-them his Goods. And unto-one in-particular he-gave five-talents, but to-another two, and to-another one,—to-each according-to his own ability; and he-went-abroad immediately.

"**[Now] going-forth,** the-one having-received the five talents, traded with them, and made other five [talents]. Likewise [also the-one] *receiving* the two; and he gained other two.

"**But he** having-received the one, upon-retiring, digged [in] the earth, and hid his Lord's Money.

"**Now after** a-long time cometh the lord of those servants, and taketh-up with them an-account.

"**So coming-up,** the-one having-received the five talents brought other five talents, saying, 'Lord, five talents unto-me didst-thou-make-over, behold, other five-talents did-I-gain [with them].'

"**His Lord** said unto-him, 'Well-done, good and faithful servant, over a-few-things thou-wert faithful, so-over many will-I-place thee. Enter thou into the joy of thy lord.

"**And coming-forward** also, the one [having-received] the two talents, said, 'Lord, two talents unto-me didst-thou-make-over, behold other two talents have-I-gained [with them].'

"**His Lord** said unto-him, 'Well-done, good and faithful servant, over a-few-things wert-thou faithful, so-over many will-I-place thee. Enter-thou into the joy of thy lord.'

"**Then,** coming-forward also, the-one having-taken the single talent, said, 'Lord, I-know-thee, because thou-art a-severe man, reaping where thou-sowedst-not, and gathering whence thou-scatteredst naught: and, (being-afraid), going-off I-hid thy Talent in the earth; behold, thou-hast Thine-own.'

"**But answering,** his Lord said unto-him, 'Wicked servant! even a-slothful-one, thou-knowest that 'I-reap where I-sowed not,' and 'have-gathered whence I-scattered naught'? It-behooved thee therefore, to-give my Money to-the bankers, so-that upon coming, I might-have-received Mine-own with interest.'—'Take-away therefore, from him, and give the talent

unto-him having the ten talents, for unto-the-one having *increased*, all-things shall-be-given, and he-shall-abound, but from the-one, not-having *increased*, even what he-hath shall-be-taken-away from him; and the unprofitable servant cast-ye-out into the-Outer Darkness!'

"**In-that-place** there-shall-be Weeping and Gnashing of teeth!'

668 "**Now when-soever** he-may-come, (the Son of Man), in his Glory,—even with [Him]all his [holy] Angels,—then shall-he-sit upon his throne of-glory. And there-shall-be-gathered in-his presence all the nations; and he-will-separate them from each-other even-as the shepherd separateth the sheep from the goats; and he-will-place the real sheep out-upon his right, but the goats off-to the left.

"**Then** will-he-say, the King, unto-those out-upon his right, 'Come-ye, those blessed by my Father: inherit the Kingdom, prepared for-you from the-foundation of-the-world. For I-hungered and ye-gave me to-eat, I-thirsted and ye-quenched-thirst for-me; a-stranger was-I and ye-entertained me, a-naked-man, and ye-clothed me; I-was-sick and ye-visited me, in-prison was-I and ye-came unto me.'

"**Then** they-will-answer him, the righteous, saying, 'Lord, when thee saw-we hungering, and did-we-nourish, or thirsting and we-quenched-thy-thirst, and when saw-we thee a-stranger and entertained, or naked and clothed *thee?* And when did-we-see thee sick or in prison, and came unto thee?'

"**And answering,** the King shall-say unto-them,

'Verily do-I-say unto-you, in as-much-as ye-did unto-one of-these, the least of-my Brothers, ye-did unto-me.'

"**Then** will-he-say, also, unto-those off-at the-left, 'Depart from me, those having-been-cursed, into the aionian Fire, that prepared for-the Devil and his Angels; for I-hungered, and ye-gave naught unto-me to-eat; I-thirsted, and ye-quenched me-not; a-stranger was-I, and ye-entertained me-not; naked, and ye-clothed me not; [sick,] and in prison, and ye-visited me not.'

"**Then** they-will-answer [him], even these, saying, 'Lord, when, thee, did-we see, hungering, or thirsting, or a-stranger, or naked, or sick, or in prison, and we-served thee not?'

"**Then** will-he-answer them, saying, 'Verily say-I unto-you, in as-much-as ye-did not *minister* unto-the least one of-these, neither did-ye *administer* unto-me.'

"**So these** shall-go-away into judgment aionian, but those righteous ones unto life aionian."

**669** And it-came-to-pass, when Jesus had-finished all these Words, he-said unto his disciples:

"**Know-ye** that after two days the Passover cometh-on, and the Son of Man will-be-delivered-over unto Crucifixion."

"Morning."

(*e*) *General remarks as to the events of the Lord's last day of freedom.*

**670** Now he-was, upon those days, in the Temple teaching; and during-those nights—as-an-out-comer

--he-lodged upon the mountain, the-one named from-the-Olive-trees.

**671** And all the people came-early unto him in the Temple, to-hear him.

**672** Yet, (having-done so-many of-his signs in-their presence!) they-believed not in him, to-the-end-that the word of-Isaiah the Prophet, might-be-fulfilled, which he said:

"Lord, who hath-believed our Report?
"And the arm of-the-Lord, unto-whom was-it-revealed?"

**673** On-account-of this un able-were-they to-believe, because again Isaiah said:

"He-hath-blinded their Eyes; and hardened their Hearts;
"So-that They-may-not-see with-the Eyes, and perceive with-the heart,
"And should-turn-back, and I-should-heal them."

These-things said Isaiah because he-saw His Glory, and spake concerning Him.

**674** Nevertheless, and in-truth, from-among the rulers many did-believe upon him; but on-account-of the Pharisees they-confessed not, so-that They-might-not-become outcasts-from-the-Synagogue: for they-loved the glory of men, more than the Glory of God.

**675** Then Jesus cried-out and said:

"**The-one** believing in me, believeth not in me, but in That-One having-sent me, and the-one beholding-me, seeth That-One having-sent me!

"**I, a-Light,** into the world have-I-come, so-that every one believing in me, in the darkness may-abide not.

"**And if** any-one heareth my Sayings, and believeth not; I, I-judge him not, (for I-am-come, not that I-should-judge the world, but that I-might-save the world)!

"**The-one** rejecting me, and not receiving my Sayings, hath That-One judging him—

**The Word** which I-spake, even-that shall-judge him in the Last Day,—because I, from myself I-spake-not, but The-One having-sent me, The Father: That-Same-One unto-me a-commandment did-He-give,—what I-should-say, and what I-should-speak.

"**And I-know** that His Commandment is Life aionian.

"**What** therefore I-say, even-as He-hath-spoken unto-me, The Father, so do-I-speak."

**676** Now there-was-drawing-nigh (and it-was-at-hand) the Passover-week—and the Preparation-Feast-day of-the unleavened-cakes, also called "Passover" —in two days.*

At-this-time were-assembled the Chief-priests, and the Scribes, and the Elders of-the people, in the Court of-The High-priest, of-that-one called Caiaphas.

And-both they-sought, the Chief-priests and the Scribes, and consulted together, as-to the way they-might-seize Jesus by stratagem, and having-caught might-kill him. But said-they:

"Not during the Feast, lest there-should-be a-tumult among the people."

For they-feared the People.

**677** But Satan had-entered into Judas, into-that-

* See § 681, and compare § 669.

one surnamed "Iscariot"—he-being of the number of-the Twelve.

**678** So, also-at-this-time, the-one called Judas Iscariot, (one of-the Twelve), going-off, went unto the Chief-priests, in-order-that he-might-surrender Him unto-them.

And-upon-going, he-consulted-with the Chief-priests, and the officers, as-to how he-might-surrender Him unto-them. Said he:

"What are-ye-willing to-give unto-me, and-I unto-you, I-will-surrender him?"

Now those hearing were-rejoiced, and they-promised and agreed to-give silver unto-him.

So he-consented.

And they paid unto-him thirty pieces-of-silver.

And from this-time did-he-seek opportunity, as-to how that conveniently, him he-might-surrender unto-them,—with-out a-crowd.

**679** So the "Day of Unleavened-Cakes," came-on; —the "*first* day of-the unleavened-cakes"—when,—upon which,—it-is-necessary to-sacrifice the Passover.

His Disciples draw-nigh unto Jesus, saying unto-him:

"Where wilt-thou [that], having-gone-up, we-make-ready for-thee, so-that thou-mayest-eat the 'Passover?'"

And he-sendeth-up two of his disciples, (he-sent Peter and John), and he-saith unto-them, speaking thus:

"**Upon-going-up,** prepare-ye for-us the 'Passover,' so-that we-may-eat."

But they said unto-him:

"Where wilt-thou we-prepare [for-thee to-eat the 'Passover']?"

And he said unto-them:

"**Go-ye** into the City unto a certain-person; and behold, upon-your having-entered into the city, there-will-meet you a-man bearing a-pitcher of-water, follow-on-after him into the house where he-enters.

"**And where-so** ever he-may-enter, say-ye unto-him--unto-the householder of-that house,—that 'The Teacher saith unto-thee, My Time is near; with thee would-I-celebrate the "Passover" with my Disciples; where is the guest-chamber, wherein I-may-eat the "Passover" with my Disciples?'

"**And he,** even-that-same-one, will-show unto-you a-large furnished upper-room, made-ready.

"**There,** prepare ye *it* for-us."

**680** And his Disciples went-forth: and having-gone-off, they-came into the City. And they-found *things* even-as he-had-said unto-them. So the disciples did as Jesus commanded them.

And they-prepared the "Passover."*

## PERIOD XXXII[e]

### THE DAY OF CRUCIFIXION.

"Fifth Day," Nisan 14. Wed.-Thu., Mar. 16–17, 29 A.D.
"Preparation Day"—"also called the Passover."
"Evening."

(*a*) *Introductory Remarks.*

**681** Now *the day* before the Feast-day of-the Pass-

* This was the "also called 'Passover'" that they prepared. See 1st ¶, § 676; also, of course, for the entire Feast.

over, Jesus (knowing that his Hour was-fulfilled, so-that he-should depart out-of this World unto the Father), having-loved his-own, those in the world, unto the-end did-he-love-them.

(*b*) *Jesus returns to Jerusalem for the* "Last Supper."

**682** So evening having-arrived, he-entereth with the twelve; and when the hour came, he-reclined-at-the-table; and the Twelve Apostles with him.

(*c*) *Precedence in the kingdom settled.*

**683** Now there-had-been even strife among them, as-to which of-them seemed to-be the-greatest. But he said unto-them:

"**The Kings** of-the Gentiles exercise-lordship-over them; and those having-authority-over them are-called—'Benefactors.'

"**Ye however,** *be-ye* not so *designated:* but the greatest among you, let-him-become as the younger, and the chief, as one serving.

"**For which-one** *is* the-greater, the-one reclining-at-table, or the-one serving-there-at? *Is-it* not the-one reclining? Now I am in your midst as one serving, and you are the-ones having-continued with me in my Trials.

"**So-I covenant** for-you—even-as my Father hath-covenanted for-me—a-Kingdom: in-order-that you-may-eat and drink at my Table in my Kingdom, and sit upon thrones judging the Twelve Tribes of Israel."

**684** And he-said unto them:

"**With-longing** have-I-desired to-eat this *coming*

Passover with you, rather-than for me to-suffer. I-say however, unto-you that, [not-again], by-no means, may-I-eat of it, un till it-shall-be-fulfilled in the Kingdom of God."

**685** And having-accepted a-cup, having-given-thanks, he-said:

"**Take this,** and divide-among yourselves; for I-say unto-you, that By-no means may-I-drink of the fruit of-the vine un till the Kingdom of God shall-come."

**686** And having-taken a-loaf, having-given-thanks he-broke *it*, and he-gave unto-them, saying:

"**This is** my Body, that-one given in-your behalf.

"**This do** in my Memory."

**687** *Subsequently Paul testified:* [For I received from the Lord, what-also I-delivered unto-you; that the Lord Jesus, on the night in-which he-was-betrayed, and upon-their eating, having-taken the loaf, and having-offered thanks-giving, brake *it*, and gave *it* unto-them,—the Disciples—and said:

"**Take, Eat,** This is my Body,—that-one upon-your behalf [being-broken].

"**This do,** in my memory." ]

**688** So, the-supper being-in-progress, (the Devil already having-put into the heart of-Iscariot,—Judas, the son of-Simon,—that him he-should-betray), Jesus knowing that the Father had-given unto-him all-things,—even-into his hands,—and that, as from God he-had-come-out, so unto the Deity he-was-going-back, ariseth from the supper, and taketh-off his

outer-garments; and having-taken a-towel, he-girded himself.

After-that he-poureth water into the basin, and began to-wash,—and to-wipe with-the towel with-which he-was girded,—the feet of-the Disciples.

There-upon he-cometh unto Simon Peter; and he-saith unto-him,—he:

"Lord! Thou! dost-thou-wash my Feet?"

Jesus answered, and said unto-him:

"**What I** am-about, thou, thou-knowest not now: but thou-shalt-know here after."

Saith Peter unto-him:

"Not by-any means mayest-thou-wash my Feet, unto the age."

Jesus answered him:

"**Unless** I-wash thee, thou-hast not a-part with me!"

Saith unto-him Simon Peter:

"Lord, not my Feet alone, but also the hands, and the head!"

Saith Jesus unto-him:

"**One bathed** hath no need save to-wash the feet, but is clean all over. So you, ye-are clean—but not all."

For he-knew the-man betraying him: on-account-of this he-said, "Ye-are not all-clean."

(*d*) *As to Judas, the leaven cast out.*

**689** When therefore, he-had-washed their Feet, and had-put-on his Mantles, reclining again he-said unto-them.

"**Know-ye** what I-have-done unto-you?

"**Ye call** me 'The Teacher,' and 'The Lord,' and well say-ye,—for I-AM! If-therefore I have-washed your Feet—'The Lord' and 'The Teacher,' ye too are-bound, for-one-another, to-wash *even* Feet!

"**For an-example** have-I-given unto-you: that, even-as I, I-did for-you, so ye should-do.

"**Verily,** verily say-I unto-you, The-servant is not greater-than his Lord, nor an-Apostle greater-than the-One sending him.

"**If ye-see-into** these-things, Blessed are-ye if-also, ye-do them.

690 "**Not concerning** all of-you do-I-speak,—I know *these* whom I-have chosen!—but that the Scripture may-be-fulfilled:—

"'**The-one** eating Bread with me,
"'**He Hath-lifted-up** his Heel against me.'

"**Even now** do-I-tell you *all-this*, before its occurrence, so-that when it-does-occur ye-may-believe that I-am *The-Messiah.*

691 "**Verily,** verily say-I unto-you, The-one receiving *any-one*, if I-send any-one—me doth-he-receive; and the-one receiving me, receiveth That-One having-sent Me"

692 And during-their reclining, and their eating, Jesus, upon-saying these-things, was-troubled in spirit; and he-testified and said:

"**Verily,** verily do-I-say unto-you, that One of you, who is-eating with me, will-betray me."

The disciples [therefore], looked-around at each-other, doubting of whom he-spake, and being-grieved exceedingly, they both-began to-be-sorrowful, and

began to-say unto-him, each-one [of-them], one by one:

"Not I?"

"I am not, Lord?"

[And another]:

"[Not I]?"

But he, answering, said unto-them:

"**Notwithstanding,** behold the hand of-the-one betraying me *is* with mine upon the table,—one of the Twelve, the-one dipping the hand with me in the dish—he will-betray me.

"**So the** very Son of Man goeth-away according-to that appointed,—he-goeth even-as it-hath-been-written concerning him; but,—Woe to that Man through whom the Son of Man is-betrayed! Good were-it for-him if He-were-unborn—that Man!"

So they began to-inquire among them-selves, as-to which-one, then, it-could-be, of them, who was-about to-do this.

Now one of his Disciples was reclining on the bosom of Jesus—one-whom Jesus loved.

Simon Peter beckoneth therefore unto-him, [to-inquire who ever it-could-be], and he-saith unto-him:

"Ask who it-is—concerning whom he-speaketh."

And that-one, leaning-back upon Jesus' Breast, saith unto-him:

"Lord, who is-it?"

Jesus therefore, answereth:

"**That-one** is-he for-whom I, having-dipped a morsel, also give-it unto-him."

So, having-dipped, he-taketh and giveth the morsel unto-Judas Iscariot *the-son* of-Simon.

But answering, Judas, the-one betraying him, said: "Rabbi, may-I-go?"

He-saith unto-him:

"**Thou** hast-said."

And after the morsel, then Satan entered into that-man.

Jesus therefore, saith unto-him:

"**What-thou-doest,** do quickly."

Now no-one of-those reclining-near knew why he-said this unto-him. For some thought, seeing-that Judas had the box, that Jesus saith unto-him, "Buy what-things we-have need-of for the Feast;" or that, "Unto-the poor he-should-give something."

**693** Having taken therefore the morsel, that-one immediately went-out.

**694** And it-was Night.

**695** When therefore he-went-out, Jesus saith:

"**Just-now** the Son of Man was-glorified, and God was-glorified in him. [If God was-glorified in him], even God will-glorify him in Himself; and straightway He-will-glorify him.

**696** "**My-children,** *but* little longer am-I with you. Ye-shall-seek me, and,—just-as I-said unto-the Jews, that, 'Where I go ye can not come'—so say-I now, to-you.

(*e*) *The new commandment.*

**697** "**A-new** commandment give-I unto-you, that ye-love each-other;—even-as I-have-loved you, that ye also love each-other; by this, all will-know that

ye-are disciples unto-me, if ye-have love for each-other."

**698** Simon Peter saith unto-him:

"Lord, where goest-thou?"

Jesus answered him:

"**Where** I-go Thou-art-un-able to-follow me at-present; but afterwards thou-shalt-follow [me]."

Peter saith unto-him:

"Lord, why Am-I-un-able thee to-follow now? My Life, in-behalf of-thee, will-I-lay-down!"

Jesus answered him:

"**Thy Life** in-behalf of-me thou-wilt-lay-down? Verily, verily do-I-say unto-thee, The-cock by-no means shall-crow till, of-thyself, thou-shalt-deny me thrice."

**699** [And the Lord said]:

"**Simon,** Simon, behold Satan hath-asked-for you, to winnow *you* as Wheat; but I, I-have-prayed for thee, 'That thy Faith fail not.' So thou, upon having-been-reformed, do-thou-strengthen thy Brethren."

But he said unto-him:

"Lord, with thee am-I ready both unto prison, and to death to-go!"

And He said:

"**I-tell thee** Peter, The-Cock by-no means will-crow to-day, before in-very-truth, thrice thou-shalt-deny even to-have-known me."

**700** And he-said unto-them:

"**When** I-dispatched you without purse, and bag, and sandals, not anything lacked ye?"

And they said:

"Nothing."

Then, said-he, unto-them:

"**But now,** the-one having, let-him-take a-purse, in-like-manner also a-bag; and the-one not having, let-him-sell his Mantle, and buy *even* a-sword! For I-say unto-you that, [Furthermore] this, (it having-been-written), it-behooveth to-be-fulfilled upon me:

"'**And with** law-breakers was-he-numbered."

"**For even** such-things, about me, have an-object."

But they said:

"Lord, Behold, here *are* two swords."

So he said unto-them:

"**It-is** sufficient."

(*f*) *A Commemorative Institution.*

**701** And in-like-manner-as-before, having-taken the Cup, after the supper, and having-given-thanks, he-gave unto-them, saying:

"**Drink** out-of it, all-of-you."

And they-drank out-of it, all-of-them. And he-said [unto-them]:

"**For this** is my Blood, that of-the new Covenant; even-that for many being-shed, unto a-remission of-sins.

"**This is** the very New Covenant Cup in my Blood; that in your behalf being-shed; this do, (as-often-as ye-may-drink,) in my Memory.

"**But verily** I-say unto-you that, No-more at-all will-I-drink, from henceforth, of this, the fruit of-the vine, till that Day when I-drink it with you new, in the Kingdom of God my Father."

[Now as-often-as ever ye-shall-eat-of this *memorial*-Loaf, and drink-of [this] memorial-Cup—the death of-the Lord do-ye-commemorate,—until He-himself shall-come.]

(*g*) *General conversation resumed.*

**702** "**Trouble** not your Heart; Do-believe in the Deity,—and in me believe. In the domain of My Father, dwellings many are-there. Now if not, I-would-have-told, surely, you: [because] I-am-going to-prepare a-place for-you.

**Also, if** I-should-go, and should-prepare for-you a-place, I-am-coming-back again, and I-will-receive you to myself, so-that where I am you also may-be: and where I am-going ye-know, [and] the Way [ye-know]".

**703** Thomas saith unto-him:

"Lord, we-know-not where thou art-going, [and] how are-we-able to-know the way?"

Jesus saith unto-him:

"**I am** The Way, and The Truth, and The Life; no-one cometh unto The Father ex cept through Me. If ye-had-discerned me, even my Father, ye-would-have-discerned, indeed;—[and] from henceforth, ye-do-discern Him, and ye-have-seen Him!"

**704** Philip saith unto-him:

"Lord, show us the Father, and it-sufficeth us."

Saith Jesus unto-him:

"**So-long** a-time with you am-I, and thou-knowest not Me, Philip? The-one having-seen me, hath-seen the Father: [so] how sayest thou, 'Show unto-us the Father?'

"**Believest-thou** not that I [am] in the Father, and *that* the Father is in me? The words which I speak unto-you, from myself I-speak *them* not, but the Father, the-One in me abiding, That-One doeth the works!

"**Believe** me, that I *am* in the Father, and the Father *is* in me; but if not, on-account-of the works themselves, believe me!

"**Verily,** verily say-I unto-you, the-one believing in me, the works which I do, even-that-one, he-shall-do: and greater-than these-works shall-he-do, because I, unto my Father am-I-going—

"**So what**, (anything at-all) ye-may-ask in my Name, this will-I-do;—to-the-end-that the Father may-be-glorified in the Son.

"**If ye-ask** [me] anything in my Name I will-do *it*.

**705** "**If ye-love** me, keep My Commandments; and I, I-will-ask the Father, and another Helper will-He-bestow upon-you, so-that He-may-abide with you unto the Age,—*Even* the Spirit of-the Truth, which the World can not receive, because It-doth-not-see Him, nor doth-it-know Him; [but] you, ye-do-know Him; because with you doth-He-abide, and in you will-He-be.

"**I-will-not-leave** you orphans; I-am-coming-back unto you.

"**A-little** longer and the world seeth me no-more; but you see me; *and* because I live, ye also shall live In that Day ye-shall-perceive, because I *am* in my Father, and you *shall-be* in me, and-I in you.

"**One having** my Commandments, and keeping

them, that-one is one loving me; and one loving me shall-be loved by my Father, and I will-love him, and I-will-manifest myself unto-him."

706 Saith unto him Judas, (not the *son-of* Iscariot):

"Lord, and how hath-it-come-to-pass that Unto-us thou-art-about to-manifest thyself, and not unto-the World?"

Jesus answered and said unto-him:

"**If any-one** loveth me, my Word will he keep, and my Father will-love him, and unto him will-we-come, and an-abode with him will-we-take-up.

"**The-one** not loving me, keepeth not my words; also, the word which ye-hear is not mine, but that-of the-One-sending me, The-Father. These-things have-I-spoken unto-you while-abiding with you.

"**But The** Comforter, the Holy Spirit which He-will-send—The Father—in my Name, That-One will-teach you all-things.

"**And He-will-remind** you *of* all-things which I-have-said unto-you."

707 "**Peace** do-I-leave with-you:—'Peace—Mine-own *peace* do-I-give unto-you, not as the world giveth, give I unto-you.

"**Trouble** not your Heart, nor let-it-be-afraid; ye-have-heard—because I said *so* unto-you—'I-am-going-away, and I-am-coming-*back* unto you.' If ye-loved me, ye-would-rejoice indeed, that I-am-going unto The Father;—because My Father is my Superior.

"**And now** I-have-informed you, before it-cometh to-pass, so-that when it-doth-come-to-pass, ye-may-believe.

"**Not-very-much-more** will-I-speak with you, for he-cometh, the-one ruling over-the world *that now is*, and by me not any-thing hath-he *accomplished*, save that it-may-perceive,—the world,—that I-love The Father, and *that* even-as He-commanded me—The Father—so I-do.

**708** "**Arise,** let-us-go hence."

THE POST-PRANDIAL ADDRESS.

(*h*) *Parables and instruction.*

**709** "**I, I-am** the-very Vine, even-that true-one; and my Father, He-is the vine-dresser.

"**Every** branch, in me not bearing fruit, it doth-He-lop-off; and every Fruit bearing-one, He-cleanseth it;—so-that more fruit it-can-bear.

"**Already** ye-are clean, through the word which I-have-spoken unto-you.

"**Abide** in me,

"**And-I,** *I-will-abide* in you.

"**Just-as** the branch can not bear fruit of itself, un less it-abideth in the vine, so neither *can* you *be-fruitful*, un less in me ye-do-abide.

"**I am** the Vine, ye *are* the branches: the-one abiding in me, and-I in him, this-one beareth much fruit; because apart-from me ye-can not do anything.

"**Un less** any-one abideth in me, he-is-cast-away like a *dead* branch, and a-withered-*thing*—both *of-them* do-they-gather-*up*, and into fire do-they-cast them—so it-is burned up.

**710** "**If-ye abide** in me, and my Words in you abide, wish-ye,—what so-ever ye-shall-ask,—and it-shall-come-to-pass for-you. In this He-is-glorified,

My Father, that much fruit ye-should-bear, and should-become Disciples unto me.

"**Even-as** He-hath-loved me, The Father, and-I have-loved you, abide-ye in Love of-me.

"**If my** Commandments ye-can-keep, ye-will-abide in my Love, even-as I, the commandments of my Father have-kept, and do-abide in His Love.

"**These-things** have-I-spoken unto-you so-that My Joy in you may-abide, and your Joy may-be-consummated *in me*.

711 "**This is** mine own particular Commandment, that Ye-love each-other,—even-as I-have-loved you. Greater love than-this no-one hath, that, His Life he-layeth-down in-behalf of his friends.

"**Ye are** my friends,—if ye-do what I-command you. No-longer do-I-call you servants, because the servant knoweth not what his Lord doeth; but I-have-termed you 'Friends,' for all that I-have-heard from my Father have-I-made-known unto-you.

"**Not you** me, did-you-choose; but I, I-have-chosen you; and I-have-appointed you, both-that you might-go and bear fruit, and *so-that* your Fruit might-abide, and-that what so ever ye-may-ask the Father in my Name, He-may-grant unto-you. These-things do-I-command you, so-that ye-may-love each-other.

712 "**If the** world hateth you, ye-know that me, before you, it-hath-hated: if of the world ye-were, the very world its own would-kiss; but because of the world ye-are not, (as I chose you out-of the world), on-account-of this it-hateth you—the World.

"**Be-ye-mindful** of-the word which I said unto-you,

'The-servant is not greater-than his Lord.' If me they-have persecuted, you also will-they-persecute; if my Word they-have-kept, Yours also will they keep.

"**But all** these-things will-they-do unto-you on-account-of my Name, because they-know not Him sending me.

"**If I-had-not-come** and spoken unto them, no sin would-they-have-had; now, however, no excuse have-they as-to their Sin.

"**The-one** hating me, even my Father doth-he-hate. If Works I-had-not-done among them, which no other-one hath-done, no Sin would-they-have-had; now, however, both have-they-seen, and have they-hated, both me and my Father.

"**But** *this hath-come-to-pass* so-that the word might-be-fulfilled, even-that written in their Law, that:

"'**They-hated** me without-cause!'

**713** "**But when** the Comforter cometh, whom I will-send unto-you from The Father, (the Spirit of-the Truth, which from The Father shall-proceed), That-One shall-testify concerning me.

"**And you** also, ye-shall-testify; because ye-are with me from the-beginning.

**714** "**I-have-spoken** these-things unto-you so-that Ye-may-not-be-offended.

"**Out-of-the-Synagogues** will-they-thrust you: furthermore, there-cometh an-hour when every one killing you can-think to-offer service unto God. And these things will-they-do, because they-know not The Father nor me.

"**But these-things** have-I-spoken unto-you, so-that when the hour cometh ye-may-recall them, because I told you. Yet these-things unto-you from the-beginning I-did-not-say, because I-was with you.

"**Now however,** I-am-going unto the-One having-sent me, and but-one of you asketh me, 'Whither goest thou?' Still, because I-have-spoken these-things unto-you, real sorrow hath-filled your Heart.

7 15 "**But I tell** you this truth, It-is-better for-you that I should-go-away; for if I-go not, the Comforter Will-not-come unto you; but if I-go, I-will-send Him to you.

"**And having-come,** That-One will convict the world concerning sin, and concerning righteousness, and concerning judgment:—concerning sin in-particular, because they-believe not in me; but concerning righteousness, because unto my Father I-am-going, and ye-behold me no-more; and concerning judgment, because the-one ruling this World hath-been-judged.

"**I-have yet** many-things to-say to-you, but ye-can not bear *them* at-present; but when That-One may-come, The Spirit of Truth, He-will-lead you into all the truth; for he-will-speak not from himself, but what-so ever he-may-hear will-he-speak; even coming things will-he-declare unto-you.

"**That-One** will-glorify me, because He-will-partake of Mine, and will-declare *it* unto-you.

"**Every-thing** that the Father hath is Mine; on-account-of this I-said that, 'Of Mine He-partaketh, and He-will-declare *it* unto-you.'

"**A-little-while,** and no-more shall-ye-see me; and again, a-little-while, and ye-shall-discern me—[because I-am-going unto The Father]."

**716** They-said therefore, among his Disciples, unto each-other:

"What is this which he-saith unto-us, 'A-little-while, and Ye-will-not-see me; and again, a-little-while, and ye-shall-discern me,' and, 'Because I am-going unto The Father?'"

They-said therefore:

"This-thing, what is-it, which he-saith,—that, 'Little-while?'

"We-know not, [what-he-says]!"

Jesus knew that they-wished to-ask him, and he-said unto-them:

"**Concerning** this do-ye-inquire with each-other, because I-said, 'A-little-while, and Ye-shall-not-see me; and again, a-little-while and ye-shall-discern me?'

"**Verily,** verily say-I unto-you that, Ye shall-weep and lament, but the world will-rejoice, [and] ye shall-be-sorrowful;—but your very sorrow, into joy shall-it-be-turned!

"**Even-a** woman, when she-is-in-travail, hath sorrow, because her own hour hath-come; but when she-hath-brought-forth the child, no-longer doth-she think-of the anguish, because-of the joy, in-that a-man was-born into the world.

"**So you** therefore, now have real sorrow; but again I-shall-discern-you, and your very heart shall-be-rejoiced, and your Joy no-one taketh from you.

717 "**And in** that Day ye-shall-ask-of me not anything.

"**Verily,** verily say-I unto-you that, what-so ever ye-may-request of-the Father in my Name, *that* will-He-give unto-you.

"**Hither to,** not anything have-ye-requested *of Him* in my Name; ask and ye-shall-receive, so-that your real joy may-be-completed.

"**These-things,** in figures, have-I-spoken unto-you; there-cometh an-hour when no-more in figures will-I-speak unto-you, but plainly, concerning The Father, shall-I-tell you *all things.*

"**In that** Day, in my Name shall-ye-make-request, and I-say not unto-you that I will-entreat the Father concerning you, for The Father Himself loveth you, because ye have-loved me, and have-believed that I came-out from [God], the Father.

"**I-did-come-out** from The Father, and I-have-come into the world; again, I-am-leaving the world, and I-am-going-back unto The Father."

718 They-say [unto-him] his Disciples:

"Lo, now, plainly dost thou-speak, and not-one figure dost-thou-employ; now we-know, that thou-knowest all-things, and *that* no need hast-thou that any-one should-ask thee;—by this do-we-believe that from God thou-didst-come-out."

Jesus answered them:

"**At present** ye-believe! Behold, there-cometh an-hour, and now it-is-come, when ye-shall-be-scattered, every-one unto his own, and me, solitary shall-ye-

leave! Yet I-am not solitary, because The Father, He-is with me!

"**These things** have-I-spoken unto-you so-that in me ye-may-have Peace: in the world ye-have affliction: — but take-courage, — I — have-overcome the world."

(*i*) *A prayer for himself.*

**719** These-things spake Jesus: and he-lifted-up his Eyes unto Heaven and said:

"**Father,** it-hath-come, that-very hour; glorify thy Son, both-so-that [also] thy Son may-glorify thee, (even-as Thou-gavest unto-him authority-over all flesh), and-so-that all which thou-hast-given unto-him he-may-give unto-them—*even* Life aionian.

"**And this** is the real aionian Life,—that they-might-know Thee the Only True God, and Jesus Christ whom Thou-hast-sent.

"**I have-glorified** Thee upon the Earth; the work have-I-finished, which thou-hast-given me, that I-should-do. And now, glorify-Thou me, Thyself, Father, with Thine-own-self, with-the Glory which I-had (before the world was) with Thee.

(*j*) *A prayer for his disciples.*

**720** "**I-have-manifested** thy Name, unto-the men whom Thou-hast-given unto-me out-of the world; Thine were-they; and unto-me them hast-Thou given; and Thy Word have-they-kept.

"**Now they-know** that every-thing, whatsoever thou-hast-given unto-me, is from Thee; because the words which Thou-hast-given unto-me, have-I-given unto-them; and they have-received *them*, and have-

known truly that, from Thee I-have-come-out; and they-have-believed that Thou didst-send me.

"**I entreat** concerning them; not concerning the world do-I-entreat, but concerning *those* whom Thou-hast-given unto-me,—because Thine they-are; and all Mine are Thine, and Thine mine, and I-have-been-glorified in them.

"**Now I-am no-longer** in the World, yet these are in the world, and I, unto Thee am-I-coming. Holy Father, keep them in Thy Name, *those* whom Thou-hast-given unto-me; so-that they-may-be one, like-as we [also] *are One.*

"**While I-was** with them [in the world], I kept them in Thy Name, and I-guarded those Thou-gavest unto-me, and not-one of them was-destroyed except the Son of Destruction—that the Scripture might-be-verified.

"**But now,** unto Thee am-I-coming, and these-things do-I-say in the world, so-that they-may-have My Joy fulfilled in them.

"**I have-given** unto-them Thy Word, and the world hated them because they-are not of the world, even-as I am not of the world.

"**I-entreat** not that Thou-wouldst-take them out-of the world, but that Thou-wouldst-keep them from the Evil-One.

"**Of the** world they-are not, even-as I of the world am not. Sanctify them in Thy Truth—

"**Thy word** is truth.

"**Even-as** Thou-didst-send me into the world, I-also have-sent them into the world; and in-their

behalf I sanctify myself, so-that they also may-be sanctified in truth.

(*k*) *A prayer for all followers.*

721 "**And not** concerning these only do-I entreat; but also concerning those believing through their Word in me; so-that all may-be one; even-as Thou, Father in me, and-I in Thee, so also they in us [one] may-be; *and*-so-that the world may-believe that Thou didst-send me.

"**And I,** the glory which Thou-gavedst unto-me have-I-given unto-them, so-that they-may-be one, even-as we are One—I in them, and Thou in me, so-that they-may-be perfected into One, [and] so-that the world may-know, that Thou didst-send me, and didst-love them even-as Thou-didst-love me.

"**Father,** those-whom Thou-hast-given unto-me, I-will that where I am they-also may-be *there* with me, so-that they-may-behold My Glory which Thou-didst-give to-me: because Thou-lovedst me before the-foundation of-a-world!

"**Righteous** Father, even-as the world knew Thee not, but I knew Thee, so these knew that Thou didst-send me; so I-have-made-known unto-them Thy Name; and [It] I-will-make-known, so-that the love wherewith Thou-didst-love me, may-be in them, and-I in them."

(*l*) *They close with a hymn and go forth.*

722 So, upon-saying these-things, and having-sung-a-hymn, Jesus, with his Disciples, went-out.

723 Now upon-going-out, he-went according-to the custom, unto the Mount of Olives.

And they-followed him also, his Disciples, beyond the brook of-the Kedron.

**724** And then saith Jesus unto-them, that:

"**All ye** will-be-offended at me upon this night, for thus it-is-written:

"'I.will-smite the shepherd, and they-shall-be-scattered,—the sheep of-the fold!'

**725** "**But after** my Resurrection, I-will-go-before you into Galilee."

**726** And Peter answering, said unto-him:

"Even if all shall-be-offended at thee, yet not I! I, never will-I-be-offended."

So Jesus saith unto-him:

"**Verily** I-say unto-thee, that thou, to-day, upon this very night before 'the Cock' croweth, thrice wilt-thou-deny me,—even-before 'the Cock' croweth twice, three-times wilt-thou-deny me."

Peter saith unto-him,—and he spake with more vehemence:

"And-even if it-behooveth me to-die-with thee, by-no means thee will-I-deny."

And in-like-manner also, said all the disciples.

(*m*) *They reach Gethsemane.*

**727** And then cometh Jesus with them unto a-place where there-was a-garden, (the name of-which was-called Gethsemane), into which he-entered, himself and his Disciples. And he-saith unto-his Disciples:

"**Sit-ye here,** while going-away myself I-will-pray over-yonder."

**728** Now he-taketh-forward Peter, and James and

John,—the two sons of-Zebedee—with himself. And having-come unto the spot, he-said unto-them:

"**Pray, Not** to-enter into temptation."

And he-began to-be-greatly-depressed,—to-be-sorrowful, and in-anguish. And then he-saith unto-them:

"**Pierced-through-with-sorrow** is my Soul, even-unto death; stay-ye here, and watch for me."

**729** And going forward a-little, he was-withdrawn from them about a-stone's throw; and having-bent his knees, he-fell unto the earth upon his face; even praying that, if it-was possible, that hour might-pass over him; and he-said:

"**Abba**—**Father**—all-things are-possible to-thee! My Father, if it-is possible—if Thou-art-willing—to-remove this Cup from me, remove *it*, let-*it*-Pass Over me—this Cup! But neither as, nor what I will; but as, and what, Thou [wilt].—Not my Will, but Thine, be-done."

**730** [And there-appeared unto-him an-Angel from Heaven, strengthening him. And being in agony, very-earnestly did-he-pray; even his Sweat became like clots of-blood falling-down upon the earth].

**731** And having-arisen from Prayer, he-cometh unto the disciples, and findeth them sleeping from Grief. And he-saith unto Peter:

"**Simon!** sleepest-thou? So thou-couldst not watch one hour (!) with me?"

Also he-said unto-them:

"**Why sleep ye?** Having-stood-up, watch-ye and pray that ye-enter not into temptation:—the spirit indeed is-willing, but the flesh weak!"

**732** And again, for a-second-time, going-away, he-prayed, saying the same words: *and* [saying]:

"**My Father,** if It-is-not-possible for-this [Cup] to-pass [from me], ex cept I-drink it,—Thy Will be-done."

**733** And-both having-returned, and upon-coming, he-findeth them again sleeping; (for their Eyes were over-powered): and they-knew not anything they-could-reply unto-him.

**734** And leaving them, going-away again, he-prayed for a-third-time, saying the same prayer.

**735** So finally, he-cometh unto his Disciples the third-time, and he-saith unto-them:

"**Would-ye-sleep** for ever, and take-your-rest? It-is-enough! Behold the hour hath-arrived, and the Son of Man is-betrayed into the hands of sinners. Arise, Let-us-go; behold, the-one-betraying me hath-arrived."

(*n*) *The arrest; Judas in authority.*

**736** Now Judas also knew—(the-one betraying him)—the place; because Jesus often met there with his Disciples.

**737** Judas therefore, having-received the Band and officers, from the Chief-priests and Pharisees, cometh there with torches, and lamps, and weapons.

**738** So forthwith, while he was-speaking, behold Judas drew-nigh,—(being one of-the Twelve)—and with him a-great crowd, with swords, and clubs, from the Chief-priests, and the Scribes, and the Elders of-the people; even the-one called Judas, one-of the Twelve, preceded them.

**739** Jesus therefore, (knowing all the-things coming upon him), going out said unto-them:

"**Whom** seek-ye?

They-replied unto-him:

"Jesus, the Nazarene."

He-saith unto-them,—[Jesus]:

"**I am** [Jesus]."

(Now Judas also, the-one betraying him, was-standing with them).

**740** When therefore, he-said unto-them that, "I am (*he*)," they-went to-the rear, and fell-prone.

**741** Again therefore, unto-them did he-ask:

"**Whom** seek ye?"

And they said:

"Jesus, the Nazarene."

Jesus answered:

"**I-have-told** you that, 'I am *he*,' if therefore, me ye-are-seeking, suffer these to-go."

**742** So-that there-might-be-fulfilled the word which he-had-spoken, that:

"'**Of-those** thou-hast-given unto-me, I-have-not-lost of them anyone.'

**743** Now that-one betraying him had-given them a-sign,—a-token unto-them—saying:

"Whom-so ever I-may-kiss, the-same is-he; seize and conduct him safely.

So, coming forthwith,—approaching him,—he-drew-nigh unto Jesus to-kiss him, he-said:

"Hail! Rabbi!! Rabbi"!!!—

And, profusely-did-he-kiss him!!!!

**744** But Jesus said unto-him:

"**Stranger,** Judas!—for what-purpose art-thou-present? With-a-kiss! the Son of Man! dost-thou-betray?"

**745** And then, approaching, they laid [their] Hands upon him,—Jesus,—and seized him.

**746** But those about him, seeing the out-come, said [unto-him]:

"Lord, shall we-smite with the-sword?"

And then behold, a-certain one of-those standing with Jesus, (Simon Peter) having a-sword, reaching out the hand, drew it (his Sword), and struck-at a-certain one of them, (the servant of-the High-priest).

And he-cut-off his Right Ear [tip]:—Now the-name of-the servant was Malchus.

And Jesus answering, said:

"**Stop** at this."

And touching his Ear, he healed him. Then Jesus saith unto-the-other-one—unto Peter:

"**Put-up,** Return thy Sword into its Place—the sheath—for all those drawing a-sword, by a-sword shall-they-perish.

"**The cup** which He-hath-given unto-me, The Father, May-I-by-any-means-not-drink it? Or think-est-thou that I-can not [now] entreat my Father, and He-will-send-down unto-me more than twelve legions of-angels?

"**But-how** then, could-they-be-fulfilled, the Scriptures! that thus it-must be-compassed?"

**747** And at that Hour, Jesus answering said unto-them, unto-the multitudes, even-unto those having-

come upon him, (Chief-priests, and Officers of-the Temple, and Elders):

"**As upon** a-Robber have-ye-come-out with swords, and clubs to-capture me? Every day of-my stay was-I with you. I-was-sitting in the Temple, teaching; and ye-seized me not, nor did-ye-lay Hands upon me.

"**But this** is your Hour, and the power of darkness; —and all this hath-come-to-pass so-that the writings of-the Prophets might-be-fulfilled."

**748** And then deserting him, all the disciples fled; —yet one, (a-certain young-man), followed him, enswathed-with a-linen-cloth over his nakedness.

So they-seized-upon him, [the younger-men].

But that-one, (leaving-behind the linen-cloth), naked did-he-flee-away [from them].

(*o*) *Jesus before Annas.*

**749** So therefore, the Band, (both the commandant, and those-others—the-officers of-the Jews) apprehended Jesus and bound him.

And having-seized him, they-led him unto Annas first, (for he-was the-father-in-law to Caiaphas, who was the-High priest of that year).

**750** Therefore the Chief-priest asked Jesus concerning his Disciples, and concerning his Teachings.

Jesus answered him:

"**I have-spoken** publicly to-the world; I always taught in a-Synagogue, and in the Temple, where always the Jews congregate; and in secret have-I-said naught. Why me, dost-thou-question?

"**Ask those** having-heard what I-have-said unto-them; behold, they know what-things I said."

And upon-his having-said these-things, one of-the officers, having-stood-near-by, delivered a-blow at Jesus, saying:

"Thus! dost-thou-answer the Chief-priest?"

Jesus answered him:

"**If evily** I-have-spoken, do-thou-testify concerning the evil; but if well, why me dost-thou-smite?"

**751** Annas sent him bound unto Caiaphas—The High-Priest.

(*p*) *Jesus before Caiaphas.*

**752** (Now Caiaphas was the-one having-advised the Jews that, "It-was-expedient-for one man to-be-destroyed in-behalf of-the people)."

**753** So those having-apprehended him, conducted Jesus, and brought him unto Caiaphas, the High-priest—even-unto the house of-the High-priest, where the Scribes and the Elders were-assembled.

**754** So they-came-together unto-him, all the Chief-priests, and the Elders, and the Scribes.

**755** Now Simon Peter followed him, (Jesus),—at a-distance,—and the other disciple, unto—(even into)—the Palace of-the High-Priest.

**756** Now that *other* Disciple was known unto-the High-Priest; and he-went-in with Jesus into the Palace of-the High-Priest.

But Peter stood at the door without.

**757** He-went-out therefore, (that other Disciple [who was-known to] an acquaintance of-the High-Priest), and spoke to-the doorkeeper, so he-brought-in Peter.

**758** And having-gone in, having-kindled a-fire in

the midst of-the Court, (having-made a-coal-fire because it-was cold), the servants and the officers stood-about and warmed themselves.

And Peter was with them, standing and warming-himself: and upon-their being-seated, Peter *also* sat-down in their midst.

So he-was sitting-in-company with the attendants; and was-warming-himself in the light:—to-see the result.

**759** Now the Chief-priests, [and the Elders], and the-whole Sanhedrim sought testimony,—false testimony,—against Jesus, so-that they-might-condemn him,—in-view-of Executing him.

And nothing At-all-did-they-find, many false-witnesses having-come; for many testified falsely against him: yet these testimonies were not consistent.

**760** But afterwards, some having-come-along,—two [false-witnesses]—and having-stood-up, testified-falsely against him, saying that:

"We heard him saying that, 'I will-destroy this Temple, the-one made-by-hands, and in three days, another (made-with-out-hands) will-I-build!'"

The-other-one said:

"He affirmed, 'I-am-able to-destroy the Temple of God, and in three days to re-build it.'"

So not-even thus, consistent were they,—their Testimony.

**761** And the High-Priest, arising in the-midst, said unto-him,—he-interrogated Jesus, saying:

"Answerest-thou not anything to-what these testify-against-thee?"

But he, Jesus, was-silent; and nothing did-he-answer.

And [answering] again, the High-Priest asked him, and said unto-him:

"I adjure thee, by The Living God! that unto-us thou-dost-state whether Thou art the Christ, the Son of-the Blessed-One,—God?"

And Jesus said unto-him:

"Thou hast-said, I AM! And moreover, I-say unto-you, From this-present ye shall see the Son of Man sitting on the-Right of Power, and coming amid the clouds of Heaven"

And then the High-Priest, having-rent his Garments, saith that:

"He-blasphemeth! What further need have-we of-witnesses? Behold now ye-have-heard his Blasphemy. What do-Ye-think? How-appeareth-it unto-you?"

And they answering, said:

"He-is liable to-death!"

So they all condemned him to-be worthy There-of.

762 And those men, the-ones having-custody-of Jesus, mocked at-him, scourging. Then some began to-spit at-him, (they-spat-directly into his Face), and to-cover his Face, and to-buffet him, and to-say unto him:

"Prophesy!"

And even the attendants slapped him with-open hands; and, having-blindfolded him, [they struck his Face], and they-asked him, saying:

"Prophesy unto-us, Messiah!

"Who is he striking thee?"

And many other-things, blaspheming, spake-they against him.

(*q*) *Peter's denials of the Lord.*

**763** Now Peter sat without, being in the court-yard below; and there-drew-nigh unto-him a maid-servant—one of-the maid-servants of-the High-Priest—and seeing him, (Peter), warming-himself, looking-at him,—(this certain maid-servant, the doorkeeper)—sitting in the light—(and looking intently at-him)—she said:

"This-one also, was with him."

But he denied [him], saying:

"Woman, I-know him not."

Therefore, she-saith unto Peter:

"Art thou not also of this Man's Disciples?"

Saith he:

"I-am not!"

Saith-she:

"Thou also wast with Jesus of Nazareth of Galilee."

But he denied in-the-presence of-them all, saying:

"I-know not, nor do-I-comprehend what thou sayest."

**764** And he-went out into the portico:—[and "the-cock crew]."

**765** Now *after passing-out into the portico*, Simon Peter was standing and warming-himself. And the maid-servant, seeing him [again,] began to-say unto-those standing-around, that:

"This-one is *one*-of them."

And he again denied.

Another saw him and saith unto-those there:

"This-one also, was with Jesus of Nazareth."

Therefore, they-said unto him:

"Art thou not also *one*-of his Disciples?"

And again he denied with an-oath, and he-said, that:

"I-am not, I-know not the man."

And, after a-moment, another seeing him, said-in-corroboration:

"Thou also, art one-of them."

But Peter saith:

"Man, I-am not."

**766** And after a-little-time, about one hour having-intervened, another person confidently-asserted, saying:

"In-truth, this-one too, was with him, for he-is a-Galilæan also."

But Peter said:

"Man, I-know not what thou-sayest."

So-again, those having-stood-by, drawing-nigh and approaching, said unto-Peter:

"Surely thou also art one-of-them, for-both even thou-art a-Galilæan, and even thy Speech [is similar]; it-maketh thee manifest."

And then he began to-curse and to-swear that:

"I-do-not-know the man, this-one of-whom ye-speak!"

Saith one of the servants of-the High-Priest, being a-relative of-him-whose Ear Peter cut-off:

"Saw I not thee in the Garden with him?"

Again therefore, Peter denied.

**767** And forthwith,—(concurrently with his speaking) "the-Cock" crew,—for the-second-time!

**768** And the Lord having-turned, looked at Peter. So Peter was-reminded of-the word of-the Lord, even-of the-remark of Jesus, how he-said, declaring unto-him, that "Before 'the-Cock' croweth thou-wilt-deny me thrice:" and-of that-*other*-remark which Jesus made unto-him, that "Before 'the Cock' shall-have crowed twice, thou-shalt-deny me thrice."

**769** And both going out and reflecting, he-wept bitterly.

(*r*) *Jesus before the Sanhedrim.*

**770** And as it-became day, the dawn having-arrived, there-was-assembled the Eldership of-the people, both Chief-priests and Scribes.

And they-held a-Council, (all the Chief-priests and the Elders of-the people) against Jesus, so as to-execute him.

So they-dragged him into their-own Sanhedrim, saying:

"Tell us whether thou art the Christ?"

And he-said unto-them:

"**If I-should-tell** you, not at-all would-ye-believe; and [likewise], if *I*-should-interrogate *you*, not at-all would-ye-reply; [nor would-ye-loose me].

"**From the** present-time the Son of Man shall-be sitting at the-Right-hand of God's Power."

And they-all said:

"Thou therefore, art the Son of God?"

And He affirmed unto them:

"**Ye say** that, I AM."

And they said:

"What further need have-we of-testimony? for we-have-heard, ourselves, from His Mouth."

**771** So forthwith, at Dawn, having-adjourned the-Council, the Chief-priests, with the Elders and Scribes, also the-whole Sanhedrim, even the entire multitude of-them—having-risen-up, and bound Jesus—they-led-out, conducted, and delivered him unto [Pontius] Pilate, the Governor.

(*s*) *The fate of Judas.*

**772** Then Judas, the-one betraying him, seeing that he-was-condemned, repenting, returned the thirty pieces-of-silver unto-the Chief-priests, and unto-the Elders, saying:

"I-have-sinned, having-betrayed innocent blood."

But they said:

"What *is that* unto us? Thou shalt-see *to that.*

**773** So hurling the silver pieces into the Temple, he-withdrew.

**774** And having gone-forth, he-hanged-himself.

**775** And the Chief-priests, finding the pieces-of-silver, said:

"It-is-not-lawful to-put them into the Corban-chest—since it-is the-price of-Blood."

**776** So, taking counsel, they-purchased with them "the Field of-the Potter," for the-burial-place for transients.

**777** (Wherefore it-is-called, that Field, "The-field of-Blood"—even-unto this day.)

**778** Then was-fulfilled that spoken through Jeremiah the Prophet, saying:

"And I-took the thirty pieces of-silver, the price of-the valuation which they-appraised, from the-sons of-Israel; and I-gave them for the 'Field of-the Potter,' even-as the Lord directed me."

**779** This-very-man therefore, bought a-field with the-reward of iniquity; and having-fallen head-foremost, he-burst asunder; and all his Bowels were-poured-out.

And it-became known to-all those dwelling in Jerusalem, so-as to-be-called—that Field—in their own language, "Aceldemach," which is, "The-field of-Blood."

"Morning."

(*t*) *Jesus before Pilate.*

**780** They-lead therefore, Jesus, away from Caiaphas, unto the Pretorium.

And it was dawn.

Now they went not into the Pretorium—so-as not to-be-defiled, but that they-might-eat The Passover.

**781** Therefore Pilate went-out unto them, and he-said:

"What accusation bring-ye against this man?"

They-answered and said unto-him:

"If he were not a-malefactor, by-no means unto-thee would-we-surrender him."

**782** Therefore said Pilate unto-them:

"Take ye him, and according-to your Law, judge-ye him."

The Jews [therefore], said unto-him:

"It-is-not-lawful unto-us to-execute any-one."

**783** So-that the word of-Jesus might-be-fulfilled,

which he-uttered,—signifying by-what death he-was-expecting to-die.

**784** Now Jesus stood in-the-presence of-the Governor.

And they-began to-accuse him saying:

"We-found this-man misleading [our] Nation, and forbidding to-give revenue unto-Cæsar; [and] saying, himself to-be The-Anointed King."

**785** He-went therefore, into the Pretorium again; and Pilate summoned Jesus. Then Pilate the Governor, said unto-him,—he-interrogated him saying—

"Art thou the King of-the Jews?"

Jesus answered [him]:

"**From thyself** sayest thou this, or told others unto-thee about me?"

Pilate answered:

"I am not a-Jew! Thy Nation, and the Chief-priests, have-surrendered thee to me; what didst-thou-do?"

Jesus answered:

"**That Kingdom,** Mine, is not of this World. If of this World it-were—That Kingdom, Mine—its very officers, even-they, for-me would-they-contend; Lest I-should-be-delivered-over unto-the Jews; but now, That Kingdom, Mine, is not from-hence."

Pilate therefore, said unto-him:

"Art-thou-not therefore, a-King?"

And Jesus answering, declared unto-him:

"**Thou sayest** *it*—since a-King I AM. I, unto this-end have-been-born, and for this have-I-come into

the world, so-that I may-testify unto-the Truth. Every one being of the truth, heareth my Voice."

Saith Pilate unto-him:

"What is 'Truth'?"

And upon-saying this, again he-went-out unto the Jews.

**786** And Pilate said unto-them, unto the Chief-priests, and to-the multitudes:

"Nothing criminal do-I-find in this Man; not one fault find I in him."

**787** So the Chief-priests accused him of many-things.

Yet during his Arraignment by the Chief-priests, and the Elders, nothing did-he-answer.

Then saith Pilate unto-him:

"Hearest-thou not how-many-things they-testify of-thee?"

And he-answered not unto-him,—not-even by one word!

So Pilate again interrogated him, saying:

"Dost-thou-answer not anything? Behold how-many-things of thee they-testify!"

But Jesus answered nothing further, so-as to astonish Pilate the Governor greatly—while they were-persistent, saying that:

"He-stirreth-up the people, teaching throughout entire Judea—having begun from Galilee—even-unto this-place."

(*u*) *Jesus before Herod.*

**788** Now Pilate having-heard [of-Galilee], inquired:

"Whether the man is a-Galilæan?"

And having-ascertained that he-was out-of the Jurisdiction of-Herod, he-sent him, *with his compliments*, unto Herod—he also, being in Jerusalem in those Days.

**789** Now Herod, *upon*-seeing Jesus, rejoiced greatly; for he-was wishing for a-long-time to-see him, through the hearing [of-many-things] concerning him; and he-hoped to-see some sign done by him.

So he-questioned him, in many words; but nothing did-He-answer unto him.

**790** Now the Chief-priests, and the Scribes stood-up, vehemently accusing him.

**791** But Herod with his soldiers, having-despised and mocked him, casting-about him a-gorgeous-robe, re-sent him unto Pilate.

**792** So they-became friends, both Pilate and Herod (upon this Day) with each-other,—formerly, indeed, being at enmity between themselves.

(*v*) *Jesus again before Pilate. The Goat and the Scapegoat.* Jesus Bar Abba *versus* Jesus Barabbas.

**793** And Pilate, having-summoned the Chief-priests and the Rulers, and the people, said unto them:

"Ye-have-brought unto-me this Man, as *one* misleading the people; and behold, I—in-your-presence, having-made-examination,—no fault did-I-find in this Man, such-as you-charge against him.

"Moreover, not-even *hath* Herod; for I-sent you unto him, and behold, nothing worthy of-death is made-out-against him. Therefore, having-scourged *him*, I-will-release him"

**794** Now at the-Feast *of Passover* he-had-released

unto-them,—the Governor was-accustomed to-release unto-the multitude—one prisoner; whom they-wished —whomsoever they-asked. [For he-had the-necessity, to-release unto-them, at-each *such* Feast, one].

**795** And they-had, then, a-noted prisoner; and it-was the-one named [Jesus] Barabbas. Now Barabbas was "a-robber," who, having-been-bound with the insurgents, upon a-certain sedition having-occurred in the city (and who in the sedition had-committed murder) was cast into prison.

**796** And the crowd, surging forward, began to-urge *him to-do* just-as always he-had-done for-them.

**797** So therefore, upon-their having-been assembled, Pilate answered: he-spake unto-them, saying:

"Now it-is a-custom with-you, that I-release unto-you one, at the Passover: Are-ye-willing therefore, —do-ye-wish *that*—I-shall-release unto you, 'the King of the Jews?'" Which-one would-ye *that* I release unto you [Jesus] Barabbas, or this *other* Jesus, the one-called 'Christ?'"

For-both he-perceived, and he-knew, that through envy they-and the-Chief-Priests had-surrendered him

And they-cried-out, altogether, saying:

"Away-with this-one, and release unto-us 'Barabbas.'"

**798** Now on-his being-seated upon the Tribunal, his Wife sent unto him, saying:

"Naught! to-thee, and that Just-man; for many-things have-I-suffered, to-day, in a-dream, because-of Him."

**799** But the Chief-priests and the Elders stirred-up

the crowd,—persuaded them-all—that rather, they-should-ask *that* he-would-release unto-them Barabbas, and *that* Jesus they-should-destroy.

**800** So, answering *again*, the Governor said unto-them:

"Which-one will-ye, of the two, I-release unto-you?"

So they said:

"Barabbas."

**801** And again therefore, Pilate answering, spake (wishing to-release Jesus). He-said unto them:

"What therefore, will-ye-that I-shall-do-unto Jesus, called Christ,—whom ye-call 'The-King of-the Jews?'"

And again they, all-of-them, cried-out, they-vociferated, saying [unto-him]:

"Crucify him!"

"Let-him-be-crucified!"

"Crucify!

"Crucify him!"

**802** And he,—Pilate the Governor,—said-positively unto them, the-third-time:

"For what? Hath-he-done evil? This-One? No cause of-death have-I-found in him; therefore, having-scourged, I-will-release him."

But they raised tumultuous shouts, demanding him for-crucifixion. And vehemently therefore, again they [all] cried-out, saying:

"Not this-one—but Barabbas!"

"Crucify him!"

"Let-him-be-crucified!"

So the voices of-them, [and of-the Chief-priests] prevailed.

**803** And Pilate, seeing that nothing availeth, but-rather *that* a-tumult is-created, taking water, washed his hands *ceremoniously* before the multitude, saying:

"I-am innocent of the blood of-this [Just-man], See ye *unto that!*"

And answering, all the people said:

"His Blood *be* upon us—and upon our Children!"

**804** And Pilate being-willing to-make a concession unto-the multitude, decided for their Request to-be-satisfied. So then he-released unto-them the-one, Barabbas, (for sedition and murder having-been-cast into prison) whom they-had-desired; but the-other, Jesus, delivered-he-over unto their will.

**805** Then therefore, Pilate took and scourged Jesus.

**806** Now he-surrendered Jesus, scourged—so-that he-could-be-crucified.

**807** And then the soldiers of-the Governor, taking Jesus, conducted him into the Pretorium—within the Court, which is a-pretorium—*and* they-called-out, and gathered-together about him the whole Command.

And having-stripped him, they-threw-about him a-purple mantle, *and* put-upon him a-scarlet Clamys And the soldiers, braiding a-thorny wreath out-of Acanthus, placed-it-upon him—put it upon his Head, —and a-reed within his Right-hand.

And, kneeling in-his presence, they-mocked him; and began to-salute him. So they-came unto-him and said:

"Hail! King of-the Jews!"

And they-gave him cuffs; and spitting upon him, they-took *away* the reed, and struck upon his Head therewith, and bowing the knees, they-worshipped him.

**808** [And] Pilate went-out again, and he-saith unto-them:

"Behold, I-bring ye him out, so-that ye-may-know, that in him not-one fault do-I-find."

Jesus, therefore, came-out, wearing the thorny wreath, and the purple mantle — And *Pilate* saith unto-them:

[*Ecce-Homo!*]—"Behold the Man!"

**809** When therefore, the Chief-priests and the Officers saw him, they-cried-out, saying:

"Crucify!"

"Crucify him!"

Saith Pilate unto-them:

"Take him yourselves, and crucify; for I find not in him a-fault."

The Jews answered him:

"We have a-law, and according-to our Law he-ought to-die, because he-made himself a-Son of-God."

**810** When therefore, Pilate heard this Word, the-more was-he-afraid. So he-went into the Pretorium again, and he-saith unto Jesus:

"Whence art thou?"

But Jesus gave not unto-him any-answer.

**811** Saith Pilate, therefore, unto-him:

"Unto-me, speakest-thou not? Knowest-thou not that I-have authority to-crucify thee? and authority have-I to release thee?"

Jesus answered:

"**Thou-couldst-not-have** any authority against me un less it-was given unto-thee from-Above; upon-this-account the-one surrendering me unto thee hath a-greater sin."

**812** From this-time Pilate seeketh to release him. But the Jews cried-out saying:

"If this-man thou-shouldst-release, thou-art not a-friend of Cæsar! Every one making himself a-king, speaketh-against 'the Kaisar!'"

**813** Therefore Pilate, having-heard these-words, brought Jesus-out, and he-sat-down upon the Tribunal, in the-place called "The-Pavement," but in-Hebrew, "Gabbatha."

**814** Now it-was the-"Preparation-day for-the Passover," and at-about the-sixth hour [6 *a. m.*].

**815** And he-saith unto-the Jews:

"Behold your King."

But they cried-out:

"Away!"

"Away!"

"Crucify him!"

Saith Pilate unto-them:

"Your King!! Crucify?"

The Chief-Priests answer:

"We-have no King ex cept Cæsar."

**816** Then therefore, surrendered-he him unto them; so-that he-might-be-crucified.

**817** And when they-had-mocked him, they-took-off-of him the purple clamys, and put-on him his Own Garments.

(*w*) *Jesus is led out to execution.*

**818** Then took-they Jesus; and him did-they-lead-away, to crucify [him].

**819** Now there-were-led also two others, (malefactors), with him to-be-executed.

**820** So carrying his Cross, he-went-out.

**821** And upon-going-out, as they-led him they-met a-man passing-by, a-certain Cyrenian coming from the-country, by-name Simon, (the father of-Alexander and Rufus): having-laid-hold-of, they-impressed this-particular-one, to bear his Cross; they-placed the cross upon-him, to-support *it* behind Jesus.

**822** And there-followed him a-great multitude of-the people; and of-women, who [both] smote-themselves, and bewailed him.

**823** But Jesus turning towards them, said:

"**Daughters** of-Jerusalem, weep not for me; rather for yourselves weep-on, and for your Children; for behold, there-are-coming days in which they-will-say, 'Blessed *are* the barren, even the wombs *which* bare not, and breasts which never suckled.'

"**Then** they-will-begin to-say unto-the mountains, 'Fall upon us!' and unto-the hills, 'Cover us!' For if in the green tree these-things they-are-doing, in the dry-one what will-be-done?"

**824** And when they-had-come out, they-bring him unto that place which is-called in-Hebrew Golgotha, which is, being-translated, that-one called "Kranium," or denominated, "The-place of-the-Skull."

**825** And they-gave him wine vinegar to-drink, mixed with gall—myrrh-having-been-added. And,

having-tasted *it*, he-would not drink; so he took none.

**826** Now it-was the-third hour (*9 a. m.*).

(*x*) *The Crucifixion and its incidents.*

**827** And there they-crucified him.

**828** [And Jesus said:

"**Father,** forgive them, for they-know not what-they-do."]

**829** And at-the-same-time, there-were-crucified with him two others, robbers,—the malefactors, here and there, one upon the-right, and one upon his left, but Jesus in-the-midst.

**830** [So, that Scripture was fulfilled, the-one saying:

"And with the lawless was-he-numbered."]

**831** And There-upon the soldiers—when they-had-crucified him, (Jesus),—divided his Raiment: (they-took his raiment), and made four parts, to-each soldier a-part)—casting lot upon them, who should-take what *he-would*. Also *upon* the vesture they cast lot.

But the vesture was seamless, from the top woven throughout the-whole. They-said therefore, unto each-other:

"Let-us-rend it not, but let-us-draw-lots for it, whom it-shall-be."

**832** So-that the Scripture might-be-fulfilled, [that spoken by the Prophet] [the-one saying]:

"They-divided my Raiment among-themselves,
"And upon my vesture did-they-cast lot."

Therefore these very soldiers, did these-things.

**833** And being-seated, they-watched him there.

**834** And Pilate also wrote a-Title, and they-put-it-up upon the cross above his Head—his written Accusation.

But further, the [written] superscription of-his Accusation, over him, even written-above *his head* [in-Greek, and Roman, and Hebrew letters] was:

"THIS is Jesus, the Nazarene, The King of-the Jews."

**835** This title therefore, read many of-the Jews, because the place was near the city, where Jesus was-crucified; also it-was-written in-Hebrew, in Greek, in-Roman.

**836** Therefore they-said unto Pilate,—the Chief-priests of-the Jews:

"Write not 'The King of-the Jews,' but that 'This-one said,—I-am *the*-King of-the Jews.'"

**837** Pilate answered:

"What I-have-written, I have-written."

**838** Also the People stood beholding.

**839** And those passing-along reviled him, shaking their Heads, and saying:

"Aha!"

"The-one destroying the Temple, and in three days building!"

"Save thyself!"

"Save thyself, and come-down from the cross!"

"If a-son thou-art of God, come-down from the cross!"

**840** And in-like-manner also, the Chief-priests were-mocking—scoffing to one another, with the

Scribes and Elders [and Pharisees];—and the Rulers also scoffed [with them]—saying:

"Others did-he-save!

"Let-him-save himself, if this-one is the Christ, the chosen of God!"

"He-saved others, himself he-can not save!"

"[If] he-is King of-Israel, Let-him-come-down now from the cross and we-will-believe on him!"

"He trusted in the Deity, let-Him-rescue him now, if He-wants him!—for he-said that 'I-am a-son of-God!'"

"The Christ! The King of Israel! Let-him-come-down from the cross, so-that we-may-see and believe!"

**841** And they-derided him also—the soldiers—drawing near [and] offering vinegar unto-him, and saying:

"If thou art 'The King of-the Jews,' Save thyself!"

**842** And the same-way, even those robbers, the-ones crucified with-him, reproached him. For one of-those up-lifted malefactors spake-against him, [saying]:

"If thou art the Christ, save thyself and us!"

But the other answering, rebuked him, saying:

"Fearest thou not-even the Deity, since in the same condemnation thou-art? And we indeed justly: for of what we-have-done do-we-receive the-penalty, but this-one hath-done naught amiss."

And he-besought Jesus:

"Remember me, [Lord],—when thou-comest to thy Kingdom!"

And Jesus said unto-him:

"**Verily** do-I-say unto-thee to-day—With me, thou-shalt-be, in Paradise."

**843** Now it-was about the-sixth hour,—[*noon*]—and from the-sixth hour, it-being-come, there-was darkness over all the land—upon the-whole Land—till the-ninth hour—[*3 p. m.*]—and the Sun was-darkened.

**844** And about the ninth Hour, Jesus cried-out with-a-loud Voice, saying:

"**Eli! Eli!** lama Sabach thani?" (That is, being-translated, "My God! My God! For what hast-Thou-forsaken me?"

**845** But some of-those, those standing-by hearing, said that:

"Behold! He calleth Elias!"

**846** Now there-stood by the cross of Jesus, his Mother, and the sister of his mother (Mary the [mother] of Cleopas), and Mary the Magdalene.

"Jesus therefore, seeing the mother, and the disciple whom he-loved standing-by, saith to his mother:

"**Woman,** Behold thy Son."

Then he-saith to-the disciple:

"**Behold** thy Mother."

And from that Hour the *beloved* disciple took her unto his own *house.*

**847** After this, Jesus perceiving that all-things already had-been-fulfilled, so-that the Scripture might-be-finished, saith:

"**I-thirst!**"

A-vessel [therefore], stood-there full of-vinegar;

and immediately running, one of-them both taking a-sponge and filling it with-vinegar, and attaching it unto-a-hyssop reed, lifted-it-up unto his mouth, *and* gave-drink-unto him, saying:

"Hold!-off! Let-us-see whether, Elias cometh to-lower him." But the others said:

"Let-him-alone, See if Elias cometh saving him!"

**848** When therefore, he-took the vinegar, Jesus said:

"**It-is**-fulfilled!"

(*v*) *The death scene and its incidents.*

**849** And it-was-rent, the vail of-the Temple *of his body*, in-the-midst. And Jesus, crying again with-a-loud voice, said:

"**Father,** into Thy hands do-I-commit my breath."

And having-said these-words, bowing the head he-gave-up his breath,—expired. [*Gen. i. 7.*]

**850** And behold, the vail of-the Temple itself was-rent in two, from top to bottom; and the earth did-quake; and the rocks were-rent; and the lid-stones-of-the-tombs were-thrown-open.

**851** And the Centurion, (he having-stood in front of-him witnessing the occurrence,—that thus [having-cried-out] he-had-expired), glorified the Deity, saying:

"Truly this Man was Righteous; certainly this Man was the-Son of-a-God!"

**852** And those with him watching Jesus, upon-beholding the earthquake, and the-things occurring, were-terrified greatly, saying:

"Certainly, of-a-God, the-Son was this-One!"

**853** And all the multitudes congregated to this Spectacle, beholding the occurrences, smiting [their-own] Breasts, returned.

**854** And all his Acquaintances, and many women Also,—those who had-followed him (Jesus) from Galilee, ministering unto-him—were there:—they-stood beholding these-things from afar. Among them were both Mary the Magdalene, and Mary—the mother of James the Less and Joses,—and Salome, the mother of-the sons of-Zebedee, (who [also,] when he-was in Galilee, followed him, and ministered unto-him): and many others, those having-come-up with-him unto Jerusalem.

**855** Therefore the Jews, (so-that the bodies Might-not-remain upon the cross during the Sabbath—since it-was the-Preparation-day, and it-was a-great Day upon-that SABBATH), besought Pilate that their Legs might-be-broken, and they-might-be-taken-away.

**856** The soldiers therefore, came; and of-the very first, they-broke the legs, and *those* of-the other-one crucified with-him.

**857** But having-come unto Jesus, when they-saw him already dead, they-broke not his Legs.

But one of-the soldiers pierced his Side with-a-spear; and forthwith there came-out blood and water.

**858** Now the-one having-witnessed hath-testified, and truthful is his Testimony; and-he knoweth that truly doth-he-speak, so-that ye also may-believe.

**859** For these-things came-to-pass in-order-that the Scripture might-be-fulfilled.

"Not a-bone of-Him shall-be-broken."

And, again, another Scripture saith:

"They-shall-look upon him *whom* they-pierced."

(*z*) *The burial of Jesus.*

**860** And just after these-things, the-decline-of-day being-come, (since it-was the-Preparation—that is a-Sabbath-eve) behold, there-came a-rich man, by-name Joseph—that Joseph, the-one from Arimathea, a-city of-the Jews; being a-Senator of-rank, a-man good and just, (the-same was not an-accessory to-their Design and Deed); who also, himself, (being a-disciple of Jesus, but a-secret-one, through Fear of-the Jews) was, [even himself], looking-forward-to the Kingdom of-God;—this-one having-come, taking-courage went in unto Pilate, and asked-for, so-that he-might-take-away, the body of Jesus.

**861** Now Pilate marvelled, whether already he-was-dead; and having summoned the Centurion, he-asked him:

"If he-was-dead long?"

So then, convinced by the Centurion, Pilate acquiesced: he-gave the body,—ordered the body to-be-turned-over—unto Joseph.

**862** And having bought fine-linen, he-came therefore, so he-might-take-away the body of Jesus.

**863** And there-came also, Nicodemus, (the-one having-come unto Jesus by-night, at first,) bringing a-mixture of-myrrh and aloes, about one-hundred pounds.

**864** And having-lowered it, Joseph taking the body

en-shrouded it in-clean fine-linen,—he-wrapped-about him the fine-linen.

Then took-they the body of Jesus and bound it in-linen-cloths, with the spices,—as it-is a-custom with-the Jews to-embalm.

**865** Now there-was in the place where he-was-crucified, a-Garden; and in the garden a-new tomb, in which there-was not ever-yet any-one laid.

There therefore, on-account-of the Preparation-day of-the Jews, because the tomb was near, laid-they Jesus.

So *Joseph* deposited him in his-own new tomb, which-he-had-excavated—which was hewn-for-him out-of the Rock.

**866** And having-rolled a-great stone against the door of-the Tomb, he-departed.

**867** Now the-day had-been The-Preparation-day.

# PART IX.

Two Days of Rest—Both Sabbaths.

1. The Day of Holy Convocation, or The Feast-Day Sabbath;

and

2. The Regular Sabbath Day of Passover Week.

*Nisan 15th and 16th, 29 A. D. (inclusive).*
*Thur.–Fri., March 17–18, and Fri.–Sat., 18–19, 29 A. D.*

PERIOD XXXIII$^{f}$ and XXXIII$^{g}$.

"*Now if indeed an other* '*coming-one*' [THAT IS A MESSENGER] *proclaimeth a-Jesus whom we-proclaimed not; or another Spirit ye-accept*—(*which ye-received not* FROM-US), *or an-other Gospel, which ye-got not* HERE: *loyally should-ye-control-yourselves.*"

*II. Cor. xi. 4.*

## PERIOD XXXIII[f].

### 1. THE DAY OF HOLY CONVOCATION.

"Sixth Day," Nisan 15. Thu.–Fri., Mar. 17–18, 29 A.D.
Passover Feast-Day—Thus "A Sabbath" so-called.

"Evening."

(*a*) *The women prosecute the work of Love.*

**868** So the-Sabbath-*of*-Holy-*Convocation* began—*that is the Feast-Day* ITSELF.

**869** And there-were there [also] women, having-followed-on, who had-come-with him out-of Galilee; Mary of Magdala, and the other Mary, even Mary *the mother* of-Joses, sitting opposite the sepulchre:—they-beheld the tomb where he-was-laid, and how they placed his Body.

**870** And having-returned, they-prepared aromatics and ointments.

"Morning."

(*b*) *The Leaders prosecute the work of Hate.*

**871** But that morning, which is *the-one* after the Preparation-day, there-assembled the Chief-priests and the Pharisees before Pilate, saying:

"Sir, we recall that, that Deceiver said, while living: 'After three days I-will-arise.' Do-thou-command therefore, the tomb to-be-made-fast, till the third day, lest his Disciples going should-steal him, [by-night] and should-say unto-the people: 'He-is-raised from the dead', So it-will-be, this last evil, worse than the first."

872 Pilate said-in-assent unto them:
"Ye have a-guard; go-ye, secure *it* as ye-see *fit*."
873 So they departing, secured the tomb—(having-sealed the stone)—with the Guard.

## PERIOD XXXIII*s*.

### 2. THE REGULAR SEVENTH DAY SABBATH.

"Seventh Day," Nisan 16. Fri.-Sat., Mar. 18-19, 29 A.D.
The Regular Week-Day Sabbath of that Passover.

"Evening" and "Morning."

874 And *upon*-the real Sabbath, they-rested—according-to the Commandment.

# PART X.

## THE RESURRECTION.

*Nisan 17. Sat.–Sun., Mar. 19–20, 29 A. D.*
*"The Morrow after the (week-day) Sabbath of Passover Week."*

"WAVE-SHEAF DAY."

PERIOD XXXIV ONLY.

*"Watching with all perseverance and supplication for all the Saints; and, upon-my behalf, that unto-me there-be-given eloquence in opening my Mouth, with boldness to-make-known the Secret of-the Gospel."*

*Ephesians vi. 18–19.* [

## PERIOD XXXIV.

### THE DAY OF RESURRECTION.

NISAN 17. SAT.–SUN., MAR. 19–20, 29 A. D.

"THE MORROW OF THE SABBATH," THUS "WAVE-SHEAF DAY."

"EVENING."

(*a*) *Preparations completed; they start for the tomb.*

**875** Now upon-the-passing of-the Sabbath-day, Mary the Magdalene, and Mary the [mother] of James, and Salome, purchased aromatics, so-that going they might anoint him.

**876** And behold, a-great earthquake occurred; for an-angel of-the-Lord, descending from the-sky, approaching, rolled-away the stone [from the door], And he-sat upon it!

Now his Appearance was like lightning, and his Garments white as snow; and from Fear of-him the keepers quaked; and they-became even-as dead-men.

**877** And early after the-Sabbaths, it-being yet dark,—in-the deep twilight of-daybreak, upon the first-day [of-the] first-week, of the *seven* Weeks,—went Mary the Magdalene, and the other Mary, unto the tomb, bringing what aromatics they-had-prepared [and certain-others with them], to-see-unto the burial.

**878** And they-said unto themselves:

"Who will-roll-away for-us the stone from the door of-the tomb?"

For it-was exceedingly large.

**879** So quite early upon-the First-day of-the-week, they-came unto the tomb—the Sun having-risen.

"MORNING"

(*b*) *The incidents of their arrival and departure briefly outlined.*

**880** Now upon-looking-up, they-found and saw, that the stone had-been-rolled-away from the tomb.

**881** And having entered, they-found not the body of-the Lord Jesus.

**882** Also [Mary the Magdalene] taketh-heed-of the stone *itself*, removed out-of the tomb! She-runneth therefore, and cometh unto Simon Peter, and unto the other disciple whom Jesus loved; and she-saith unto them:

"They-have-taken-away the Lord out-of the tomb, and we-know not where they-have-laid him."

**883** Now—*in the meantime*—Perplexity fell upon them—*the other women*—over this-matter. And behold, two men stood by-them in shining raiment; and *upon their* becoming afraid of-them, and bowing-down Face to the earth, these-said unto-them:

"Why seek-ye the living among the dead? He-is not here, but hath-been-raised!

"Remember how he-spake unto-you while being in Galilee, saying that: 'It-behooveth the Son of Man to-be-delivered into sinful men's hands, and to-be-crucified, and the third day to-rise-up-again."

**884** Also answering, That-Angel said unto-the women:

"Fear ye not, for I-know that ye-seek Jesus the One-Crucified. He-is not here, for he-hath-been-raised even-as he-said.

"Come, see the place where the Lord lay. And

quickly proceeding, tell his Disciples that He-hath-been-raised-up out-from-among the dead: and behold, he-precedeth you into Galilee; there ye-shall-see-him. Behold, I have told you."

**885** And having-entered into the tomb, they-saw a-young-man sitting on the right, clothed-in a-white robe; and they-were-altogether awe-struck. But he saith unto them:

"Be-ye-not-terrified; ye-seek Jesus, the crucified Nazarene; he-hath-been-raised, he-is not here; see the place where they-laid him.

"But go-ye, say unto his Disciples, and unto Peter, that He-precedeth you into Galilee; there ye-shall-see him—even-as he-said unto-you."

**886** And they-remembered his Words.

**887** And coming-out quickly, they-fled from the tomb; *and* with fear and great joy, they-sped to-inform his Disciples. Furthermore, trembling and astonishment had-seized them, so they-said nothing to-any-one *else*, for they-were-afraid.

(*c*) *Peter and John visit the tomb.*

**888** But Peter therefore, arising, went-forth; he ran, and the other disciple; even they two raced together.

So they came unto the tomb.

**889** But the other disciple quickly out-ran Peter, and came first unto the tomb; and stooping down, he seeth the linen-bands laying out; however, he-entereth-not.

**890** Then cometh Simon Peter, following him; and having-stooped-down, he-too-seeth only the

linen-bands [laying-out]. So he-entered into the tomb; and he-seeth the linen-bands thus-laying, and the napkin, which had-been over his Head, not laying with the linen-bands, but *laying* apart, folded-up in another place.

**891** Then therefore, entered also the other disciple, the-one coming first unto the tomb; and he-saw and believed.

**892** For not-yet did-they-understand the Scripture, that it-behooveth him to-have-been-raised-up out-from-among the-dead.

**893** So therefore, the disciples went back-again—by themselves.

**894** And, *as-to* [Peter], he went-off by-himself, wondering-at the occurrence.

(*d*) *His first appearance: to Mary of Magdalene.*

**895** [Now having-arisen early on-the-first-day of-the-week, he-appeared first unto Mary the Magdalene, from whom he had-cast-out seven demons.]

**896** For Mary loitered at the Tomb, weeping outside.

**897** As therefore, she-wept, she-stooped-down, *looking* into the Tomb; And she-seeth two Angels in white, sitting (the-one at the head, and the-other at the feet) where the body of Jesus had-been-laid. And these say unto her:

"Woman, why dost-thou-weep?"

[And] She-saith unto-them:

"Because they-have-taken-away my Lord, and I-know not where they-have-laid him."

**898** Having-said these-things, she-turned to the

rear and seeth Jesus standing-near; yet she-perceiveth not that it-is Jesus. Saith Jesus unto-her:

"**Woman,** why dost-thou-weep? Whom seeketh-thou?"

She, supposing that it-is the gardener, saith unto-him:

"Sir, if thou didst-take him, tell me where thou-didst-lay him, and-I will-remove him."

Jesus said unto-her:

"**Mary!**"

She, facing-full-around, saith unto-him:

"Rabboni!"—which meaneth, "Beloved-Master!"

**899** Saith Jesus to-her:

"**Do-not-detain** me, for not-yet have-I-been-up to my Father; but go-thou unto my Brethren, and say unto-them, *that,* I-am-going-up unto My Father, and your Father; even My God, and your God."

(*e*) *His second appearance: to the other women.*

**900** [*Now in-the meantime, those-others-hastened-on to-inform his Disciples.*] And behold Jesus met them, saying:

"**Rejoice!**"

And they having drawn-near, clasped his Feet, and they-worshipped him.

Then saith Jesus unto-them:

"**Fear-ye** not; go inform my Brethren, so-that they-may-go into Galilee, and-there they-shall-see me."

**901** Now upon-their going-along, behold, some of-the keepers coming into the city, related unto-the Chief-priests all the occurrences.

**902** And many bodies of-the sleeping holy-ones were raised; and coming-forth out-of the tombs, after his Resurrection, they-went into the Holy City, and appeared-plainly unto-many.

Therefore it-is-said:

"Having-gone-up on high, He-led-captive a-multitude of-captives.

"Having-spoiled Principalities and Authorities, He-exhibited in public;—having-triumphed over them there in."

Now this, "he-went-up;" what is-it ex cept that also he-came-down [first], into the lower parts of-the earth? The-One having-come-down, He is also The-One having-gone-up, far-above all of-the Heavens,—so-that he-might-fill All-things.

**903** *In-the-mean-time* [She], Mary the Magdalene [going-on, brought-back-word.] She-cometh telling the Disciples, [those having-been with him, as *they were* mourning and weeping], that she-had-seen the Lord, and-that such-things said-he unto-her.

**904** [Yet-they, having-heard that he-lived, and-had-been-seen by her, understood] *not.*

(*f*) *His third appearance: to Peter.*

**905** Now I-make-known unto-you, brethren, the Glad-tidings which I-announced-as-such unto you, which also ye-accepted; in which also ye-have-stood, and through which ye-are-being-saved—(if ye-retain any of-the-message I-preached-gladly-unto-you outside)—un less ye-have-believed in-vain.

For I-delivered unto-you, among the-first-things, what also I-received; That Christ died on-behalf of our sins, according to the Scriptures; and that he-

was-buried, and that he-was-raised the third day, according-to the Scriptures; and that he-was-seen by-Cephas.

**906** Also, having-returned from the tomb, *the-other-women* related all these-things to-the Eleven, and unto-all the rest.

**907** Now they-were Mary the Magdalene, and Joanna, and [that] Mary the *Mother* of James, and the others with them, who told unto the Apostles these-things.

**908** And their words appeared before them like a-fable; so-they-believed *not* in-them.

**909** And, being-assembled with the Elders, and taking Counsel, silver enough gave-they, [the Rulers], unto-the soldiers saying:

"Say-ye that, 'His Disciples, coming by-night, stole him from-us asleep.' And, if this should-be-reported unto the Governor, we will-fix him, and make you safe."

**910** So they, having-received the silver, did as they-were-taught. And this Saying is-spread-abroad among the Jews, even-unto this day!

(*g*) *His fourth appearance: on the way to Emmaus.*

**911** [Now after these-things, unto-two of them journeying, did-he-appear in another aspect, even-to-those-traveling-along into the-country.]

For behold, two of them were traveling-along upon this same day, unto a-village sixty furlongs distance from Jerusalem,—its name Emmaus. And they were-talking with each-other about all of these occurrences.

**912** And it-came-to-pass, during their conversation and discussion, even Jesus himself having-approached, went-along-with them. But their Eyes were controlled so-as not to-recognize him. And he-said unto them:

"**What** *are* these Things which ye-dispute-about with each-other walking-along, and are sad-over?

[And they-stood-still, thoroughly dejected]. Then answering, the one whose name *was* Cleopas, said unto him:

"Sojournest thou only at Jerusalem? and knowest thou not the-things transacted in her during These days?"

So he-said unto-them:

"**What**-things?"

They then said unto-him:

"The-things concerning Jesus of Nazareth, a-man who was a-Prophet; powerful in work and word, in-the-presence of God and all the people; and how they-surrendered him—our Chief-priests and Rulers—to a-sentence of-death, and crucified him? But we hoped that he-was himself the-one about to-redeem Israel.

"Moreover, besides all these-things, it, this third day, terminateth to-day, from *that* on-which these-things occurred; and, upon-the-other-hand, certain of our women astonished us, having-been early at the tomb, and not having found his Body, they-came claiming even to-have-seen a-vision of-angels, who declare him to-be-alive!

"Also, there-went-out some of-those with us unto

the tomb, and found-it [as-to-that-matter] just-as even the women said; but him they-saw not."

**913** And he said unto them:

"**O thoughtless-ones,** and slow of heart to believe in all of-what the Prophets spake! Was-it-not-necessary for-the Christ to-have suffered these-things, and enter into his Glory?"

And beginning from Moses, and by-means-of all the Prophets, he-explained to-them in all the Scriptures, the-things concerning himself.

**914** So they-drew-near to the village where they-were-going; yet he seemed-to-be-intending to-go-on further. And they-urged him, saying:

"Abide with us, for it-is towards evening, and the day hath turned."

So he-went-in to abide with them. And it-came-to-pass, while Refreshing himself with them, having-taken the loaf, he-offered-thanks; and having-broken, he-gave *it* unto-them!

**915** Then their Eyes were-opened; so they-recognized him, and he became invisible to them!

**916** And they-said unto each-other:

"Was not our Heart burning [within us] as he-talked to-us upon the way, [and] as he-opened unto-us the Scriptures?"

**917** And rising-up that very hour, they-sped-back towards Jerusalem.

**918** [So-these-two-disciples having-gone-back, brought-word unto-the rest.] Now they-found assembled-together the Eleven, and those with them, saying that:

"The Lord indeed, hath-been-raised! and he-hath-appeared unto-Simon!"

**919** And they related the-occurrences on the way, and how he-became-known unto-them in the breaking of-the loaf. [But by-no means did-these-credit them.]

(*h*) *His fifth appearance: in the upper chamber.*

**920** [Afterwards, upon-their reclining, unto-the Eleven did-he-appear; and he-censured their unbelief, and hardness-of-heart, in-that those having-seen him upon-being-raised, they-credited not.]

**921** Accordingly, *it*-being even-tide, that Day the first-one of-the Week, and the doors having-been-shut where the Disciples were [assembled], through Fear of-the Jews, and upon-their saying these-things, He, Jesus, came and stood in the midst of-them.

And he-saith unto-them:

"**Peace** unto-you."

**922** And being-troubled, and having-become affrighted, they-supposed they-saw a-'ghost.' So he-said unto-them:

"**Why** are-ye agitated? and wherefore rise-up doubts in your Hearts? See my Hands and my Feet, that I am He; handle me and see; because a-'ghost' hath not flesh and bones, even-as ye-perceive me having"

**923** And having-said this, he-openly-exhibited unto-them his Hands, and Feet, and Side.

**924** Therefore the Disciples were-rejoiced at-seeing the Lord; and pending their non-belief from this joy and *their* surprise, he-said unto-them:

"**Have-ye** aught eatable here?"

And they gave unto-him a-piece of-a-broiled fish [and of-a-honey comb]. So having-partaken, he-ate in-their presence.

**925** And he-said unto-them:

"**These** [*are*] the-same things which I-spake unto you while being with you; that it-was-necessary to fulfil all things written in the Law of-Moses, and the-Prophets, and the-Psalms concerning me."

**926** Then he-opened their minds to understand the Scriptures, and he-said unto them that:

"**Thus** is it written, and so-likewise did-it-behoove the Christ to-have-suffered, and to-rise-up from the-dead the third day, and reformation to-be-preached in his Name, and forgiveness of sins in all Nations—beginning at Jerusalem."

**927** Jesus therefore, said unto-them again:

"**Peace** unto you; even-as the Father hath-sent me, so-I send you."

And having said this, he-breathed-upon, and saith unto-them:

"**Receive-ye** an-holy spirit. If, of-whomsoever, ye-remit sins, they-are-forgiven them; if, upon-whomsoever ye-retain [them], they-are-retained."

**928** But Thomas, one of the Twelve, the-one called Didymus, was not with them when Jesus came. The other Disciples said therefore,—said unto him:

"We have seen the Lord!"

But he said unto them:

"Un less I-see in his Hands the print of-the nails, and put in my Finger into the print of the nails; and

put my Hand into his Side, by-no means will-I-believe."

NISAN 26. MON.–TUES., MAR. 28–29, 29 A. D.

*His sixth appearance: the Twelve present, thus Matthias included.*

**929** Then *was he manifested* unto-the Twelve. For, after eight days, again were-they within,—his Disciples—and Thomas with them. Jesus cometh, the door having-been-shut, and he-stood in the midst and said:

"**Peace** unto you."

Afterwards he-saith unto Thomas:

"**Reach** thy Finger hither and see my Hands, and reach-out thy Hand and thrust into my Side, and be-thou not un-believing but believing."

Thomas answered and said unto-him:

"My Lord and My God!"

**930** Saith Jesus unto him:

"**Because** thou-hast-seen me thou-hast-believed! Blessed are those not having seen, yet having believed."

**931** Very many therefore, and yet-other signs, did Jesus in-the-presence of-his Disciples, which are not written in this Book.

But these have-been-written so-that ye-may-believe that Jesus is the Christ, the Son of God; and so-that, believing ye-may-have Life in his Name.

ZIF 1. SUN., APRIL 3, 29 A. D.

*They all start for Galilee by appointment.*

**932** At-last they, the-Eleven Disciples, set out for Galilee.

# PART XI.

THE APPEARANCES IN GALILEE.

*From Zif 8th to Zif 17th, 29 A. D., or from Sat.–Sun., April 9th–10th, to Tue.–Wed., April 19th–20th, 29 A. D.*

PERIOD XXXV ONLY.

*"Not that there-is another-Gospel—un less there-are some who are-troubling you, and wishing to subvert the Gospel of Christ."*

*Galatians i. 7.*

## PERIOD XXXV.

(*a*) *His seventh appearance: to seven Apostles at Lake Tiberias.*

**933** After these-things Jesus again manifested himself unto the Disciples, at the Sea of Tiberias; and he-was-manifested after-this-manner:

**934** There-were together; Simon Peter and Thomas, the-one called "Didymus," and Nathaniel, the-one from Cana of Galilee, and those *sons* of Zebedee, and two others of his Disciples. Simon Peter saith unto-them:

"I-am-going to-fish."

They-say unto-him:

"We also are-coming with thee."

So they-went-forth, and entered into the boat [forthwith].

**935** And during that night they-caught-nothing.

**936** But now, morning being-come, Jesus stood upon the shore. The disciples however, knew not that it-was Jesus. Saith therefore, Jesus unto them:

"**Children,** Have-ye not some food?"

They-answered him:

"No."

And he said unto-them:

"**Cast the** net upon the right side of-the boat and ye-will-find."

They-cast therefore, and no-longer were-they-able to-draw it—from the multitude of fishes.

**937** Saith therefore, that Disciple whom Jesus loved, unto Peter:

"It-is the Lord!"

**938** Therefore Simon Peter, having-heard that it-was the Lord, girded-on an-over-garment, for he-was disrobed, and threw himself into the sea.

But those other Disciples came in-the boat,—(for they-were not far from the land, there-from about two-hundred cubits),—dragging the net-ful of fishes.

(*b*) *The one hundred and fifty and three, plus one, fishes.*

**939** When therefore, they got-out upon the land, they see a-fire-of-coals lying, and a-little-fish lying-there-on, and bread.

**940** Jesus saith unto-them:

"Bring of the fishes which ye-caught just-now."

Simon Peter went-out, and drew-in the net to the land, full of great fishes, an-hundred fifty-and-three; yet, there-being so-many, the net tore not.

**941** Jesus saith unto-them:

"Come, take-some-breakfast."

[And] none of-the disciples presumed to-ask him, "Who art thou?" knowing that it-was the Lord.

Jesus cometh and taketh the bread, and giveth unto-them, and the fish in-like-manner.

**942** So-already, this third-time, Jesus was-manifested unto his disciples, having-been-raised from the-dead.

(*c*) *Peter restored to favor.*

**943** When therefore they-had-breakfasted, Jesus said unto Simon Peter:

"**Simon,** son-of-Jonas, lovest thou me more-than *thou-lovest* these things?"

He-saith unto-him:

"Yea, Lord, thou knowest that I-dearly-love thee."

He-saith unto-him:

"**Feed** my Lambs." ("*Judah!*")

**944** He-saith unto-him again, a-second-time:

"**Simon,** son-of-Jonas, dost-thou-love me?"

He-saith unto-him:

"Yea, Lord, thou knowest that I-dearly-love thee."

He-saith unto-him:

"**Feed** my Sheep." ("*Israel!*")

**945** He-saith unto-him the third-time:

"**Simon,** son-of-Jonas, dearly-dost-thou-love me?"

Peter was-grieved because he-said unto-him the third-time, "Dearly-dost-thou-love me?" and he-said [unto-him]:

"Lord, thou knowest all-things, thou understandest that I-*do*-dearly-love thee!"

Saith Jesus unto-him:

"**Feed** my Sheep [*The Gentiles*]. Verily, Verily say-I unto-thee, When thou-wert younger thou-didst gird thyself, and didst-walk where thou-wouldest, but when thou-art-old thou-shalt-stretch-out thy Hands and another will-gird, and carry thee whither thou-wouldest not."

**946** Now this he-said signifying by-what death he-should-glorify God.

**947** And having-said this, he-saith unto-him:

"Follow me."

**948** [But] having-turned-around, Peter seeth the disciple whom Jesus loved following; (who also reclined at the Supper on his Breast, and said: "Lord, who is he betraying thee?)" Peter seeing that-one saith unto Jesus:

"Lord, this-one, and what [of-him]?"

Saith Jesus unto-him:

"If I-wish him to-abide until I-come, what *is-it* unto thee? Follow thou me."

**949** The report therefore, went out among the brethren that:

"That Disciple dieth not."

But Jesus said not unto-him, that "He-dieth not," but, "If I-wish him to-abide until I-come what *is-it* unto thee?"

**950** That-same-one is this disciple, the-one testifying concerning these-things, and having-written these-things; so we-know that his Testimony is true.

PREPARATION DAY FOR "LITTLE PASSOVER."

ZIF 14. FRI.–SAT., APRIL 15–16, 29 A. D.

(*d His eighth appearance: to all the Apostles.*

**951** *Then they repaired* unto the mountain which Jesus had designated to them. And upon-seeing him, they worshipped him;

"LITTLE PASSOVER" FEAST DAY.

ZIF 15. SAT.–SUN., APRIL 16–17, 29 A. D.

(*e*) *His ninth appearance: to five hundred.*

**952** Afterwards, he-was-seen by more-than five-hundred brethren at once, out-of whom the greater-

number remain until this present; but some also have-fallen-asleep,—yet some doubted.

(*f*) *His tenth appearance: to James.*

**953** After-that he-was-seen by-James.

(*g*) *His eleventh appearance: to all the Apostles.*

**954** Then *was-he-seen* by all the-Apostles. [And he-said unto-them:

"Go-ye into all the world; publish the Glad-Tidings unto-the whole creation. The-one having-believed, and having-been-baptized, shall-be-saved; but the-one having-disbelieved he-shall-be-condemned.

"And, unto-those having-believed, these Signs shall-be-attendant: in my Name demons shall-they-cast-out; with new tongues shall-they-speak; serpents shall-they-take-up; and-if they-drink anything deadly, by-no means shall-it-hurt them; upon the-sick they-shall-lay hands, and they-may-possibly-become well].

**955** "And-both are ye witnesses of-these-things, nnd behold, I bestow the promise of my Father upon you. But you, remain-ye in the city [Jerusalem] until ye-are-invested-with power from on-High."

*" The Gentiles be fellow-heirs, and a-joint-body, and co-partners of [His] promise in Christ,—through the Gospel."*
*Ephesians iii. 6.* [

*" Unto-them all have-I-done All-things, so-that by-every-means some I-may-save ; and this I-do through the Gospel, in-order-that I-may-become a-partaker thereof."*
*I. Cor. 22–23.*

# PART XII.

THE ASCENSION, AND THE CONCLUSION.

*The Gospels Ended, and the Acts of the Apostles Begun.*
*Zif 27–28. Fri.–Sat., April 29–30, 29 A. D.*

PERIOD XXXVI ONLY.

*I-have pointed-out all-things unto-you ; in-that thus laboring it-is-necessary to-assist the weak, and to-remember the words of-the Lord Jesus, that he said :*

"IT IS MORE *blessed to-give than to-receive.*"

*Acts xx. 3–5.*

## PERIOD XXXVI.

(*a*) *His twelfth appearance: at Jerusalem.*

**956** At-the very first I-drew-up an-account concerning all-things, O Theophilus, which Jesus began both to-do and to-teach, even-to the day (having-given-charge unto-the Apostles, whom he-chose through Holy Spirit) he-was-taken-up: to-whom also he-presented himself living, after his Suffering, by many infallible-proofs, being-seen of-them during forty days, and speaking of-the-things concerning the Kingdom of God.

**957** So on-their-assembling, he commanded them:

"**From Jerusalem** *ye-are* not to-depart; but *are* to-wait-for the promise of-the Father—which ye-have-heard-of from me; in-that John truly baptized with water, but ye shall-be-baptized in Holy Spirit after not these many days."

**958** They-truly therefore, having-come-together, asked him, saying:

"Lord, Wilt-thou-restore at this time the Kingdom unto Israel?"

But he-said unto them:

"**It-is not** of-you to-know the-times or the seasons, which The Father hath placed under His Own Authority. But ye-shall-receive power, the-Spirit of-the Holy-One having-come upon you; and ye-shall-be witnesses unto-me, in both Jerusalem and in all of Judea, and Samaria, and even-to 'The-End of-the Earth.'"

**959** So Jesus drawing-near, spake unto-them, saying:

"**There-hath-been-given** unto-me all authority—in Heaven and upon Earth.

**960** "**Going-forth** therefore, make-disciples-in all-Nations, baptizing them in the name of-the Father, and of-the Son, and of-the Holy Spirit; teaching them to-observe all-things, whatsoever I-have-charged you; and behold, I am with you all the days until the Consummation of-the Age."

[*Here endeth the Gospel*]. According to Matthew.

(*b*) *The Ascension, at Sabbath eve.*

**961** And [then indeed, the Lord (after this conversation with them)], led them out even unto Bethany; and having-lifted-up his Hands, he-blessed them. And it-came-to-pass, in-order to bless them, *that* he stood-apart from them.

So having-said these-things, from-them beholding, he-was-lifted-up, and was-taken-away into the-sky; and a-cloud received him from their Eyes.

[So he-sat-down at the-Right Hand of God].

**962** And as they-were gazing-intently into the-sky, upon his departure, also behold two men were-standing by-them in white raiment. And they said:

"Men of-Galilee, why stand-ye looking-up into the-sky? This-same Jesus, the-one being-taken-up from you into the-sky, even-so shall-he-come-back, in-such manner as ye-saw him going-up into the sky."

**963** And they, having-worshipped him, then returned unto Jerusalem with great joy, from the mountain called Olivet, which is near Jerusalem—being-distant a-Sabbath-day's journey.

**964** And when they-came-there-in, they-went-up into the Upper-Chamber, where there-were sojourning both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the-son* of Alpheus, and Simon the Zealous, and Judas *the-brother* of-James.

All these were constantly-engaged with-one-mind in prayer [and supplication] with the-women; and *with* Mary the Mother of Jesus, and with his Brothers.

(*c*) *The final words of the Evangelists.*

**965** And they-were continually in the Temple [praising and] blessing God.

[*Here endeth the Gospel*]. According to Luke.

**966** [And those having-gone-forth, preached everywhere; the Lord co-operating, and ratifying the Word through the closely-following signs].

[*Here endeth the Gospel*]. According to Mark.

**967** And there-are also, many other things Jesus did, which if they-should-be-written, every-one, not-even the World itself, I-suppose, *would-be-willing* to-give-place-unto the books so written.

[*Here endeth the Gospel*]. According to John.

"*But even if we, or an-Angel from-out-of Heaven, announceth-a-Gospel unto-you adverse-to what we-have-announced-as-*THE-GOSPEL,—*Accursed let-him-be!*

"*Even-as we-just-said, so now I-say again,—If any-one announceth-a-Gospel adverse-to what ye-have-received—Let-him-be accursed.*"

*Gal. i. 8–9.*

# PART XIII.

THE AFTERMATH.

*From the Ascension, to the Descension.*

*Zif 28. Fri.-Sat. Apr. 29-30, 29 A. D., to "Second Advent." The latter date unknown—but, (1900 A. D.!), nearer than when they believed.*

*He that hath ears to hear, let* HIM *hear!*

## PERIODS XXXVII TO XL.

*"I,-am-not-ashamed-of THE GOSPEL!"*
*Romans i. 16.* [

*"So unto-the-One able to-establish you according-to my Gospel, * * * unto-the-only Wise Deity—through Jesus Christ—unto-Him, Glory throughout the Ages! Amen."*
*Rom. xvi. 25–26.*

## PERIOD XXXVII.

*Matthias succeeds Judas.*

**968** And in those Days Peter, having-stood-up in the-midst of-the disciples, said, (and there-was a-multitude of-persons *present* upon that same-occasion—[at] about a-hundred *and* twenty [names]):

"Fellow men, it-was-necessary-for this Scripture to-be-fulfilled, which the Holy Spirit predicted through the-mouth of-David concerning Judas—the self-constituted guide to-those seizing Jesus: because he-was numbered among us, and drew the lot of this service:

**969** "For it-is-written in the-book of-Psalms:

"'Be his Dwelling desolate, and be-there not a tenant in it;—'

"And;

"'His Episcopate another may-take-up.'

"There-is-needed therefore, out-of-those men associated with-us, during all the-time in which the Lord Jesus went-in and went-out among us, (beginning from the baptism of-John unto the day on-which he-was-taken-up from us), one of-these-*present* to-become with us a-witness of his resurrection."

**970** So they-set-forth two; Joseph, the-one called Barsabas, who was-surnamed Justus; and Matthias.

**971** And praying, they-said:

"Thou Lord, Heart-cognizant of-all, do-Thou-show which one Thou-dost-select out-of these Two to-take the lot of this service and *this* Apostleship, from which Judas lapsed to-go unto a fitting Place."

**972** And they-cast their lots; and the lot fell upon Matthias.

So he-was-numbered with the Eleven Apostles.

## PERIOD XXXVIII.

THE DAY OF PENTECOST.

GREAT DAY OF THE "FEAST OF WEEKS."

SIVAN 7. SAT.–SUN., MAY 7–8, 29 A. D.

(*a*) *The Holy Spirit poured out.*

**973** And upon the full-arrival-of the day of Pentecost they-were all with-one-mind in the same-place. And there-came suddenly from Heaven a-sound like a-rushing violent wind; and it-filled the whole House where they-were sitting.

And there-were-seen among-them cloven tongues, as-if of-flame; and there-rested one upon each-one of-them. And they-were-filled, all-of-them, *with* Holy Spirit, and began to-speak with-other tongues, even-as the Spirit gave them utterance.

(*b*) *The Election gathered together.*

**974** Now there-were sojourning in Jerusalem *many* pious men, Jews out-of every nationality among-those under Heaven.

**975** And the report thereof having-gone-forth, there-came-together a-multitude; and they-were-perplexed, because each one-heard in his-own language their speaking.

And they-were-astonished [all-of-them], and wondered, saying [unto each-other]:

"Behold, are not all of-these who are-speaking Galileans? Yet how hear we each-one in our own

language in which we-were-born?—Parthians and Medes, and Elamites, and those inhabiting Mesopotamia, Judea, and even Cappadocia, Pontus and Asia, Phrygia and even Pamphylia, Egypt and the regions of that Lybia around Cyrene, and those Roman strangers both Jews and proselytes, Cretans and Arabians,—we-hear them speaking in our-own tongues the great-things of God!"

**976** So they-were-astonished, all-of-them, and perplexed, saying one unto another:

"What indeed, is this-thing to-be?"

But others scoffing, said that:

"On sweet-wine they-are full!"

(*c*) *Peter explains, and wins three thousand.*

**977** But Peter standing-forth with the Eleven, lifted-up his Voice and said unto-them:

"Men, Jews, and those dwelling in-Jerusalem, all-concerned, be this known unto-you, and give-heed-unto my remarks. For not as you suppose, drunk-are these-people,—as it-is *only* the-third hour of-the day, (*9 a. m.*); but this is that *matter* referred-to by the Prophet Joel:

"'And it-shall-be in the last Days, saith the Deity; I-will-pour-out from my Spirit upon all flesh, and they-shall-prophesy, your Sons and your Daughters;

"'And your Young-men, visions shall-they-see; and your Old-men, dreams shall-dream;

"'And-even upon my Men-servants, and upon my Women-servants, in those Days, will-I-pour-out of my Spirit and they-shall-prophesy.

"'And I-will-give prodigies in the Heaven above, and signs upon the Earth below,—blood, and fire, and a-cloud of-smoke.

"'The Sun shall-be-turned into darkness, and the Moon into blood; *all-this is* to-come be fore the day of-the-Lord—the great and illustrious-*day!*

"'And it-shall-be, every-one, whom-so ever may-invoke the name of-the-Lord, he-shall-be-saved.'

"Men, Israelites, hear-ye these Words; Jesus the Nazarene, a-man from God, one-having-been-famous among you for-mighty-works, and prodigies, and signs, (in which the Deity acted through him in your midst—[as] you do-know), this-one, by-the fixed purpose and foreknowledge of God surrendered, having-taken *him*, by the-hands of-lawless-men, ye-slew-transfixed; whom God raised-up, having-loosed the pains of death—in-as-much-as it-was not possible for-him to-be-held under it,

"For David saith concerning him:

"'I-saw the Lord before me always, because he-is at my right-hand, so-that I-may-not-be-moved.

"'Because-of this, my Heart rejoiced, and my Tongue exulted; and more-over, even my Flesh will-rest in hope.

"'For Thou-wilt-not-consign my Soul to Hades, nor wilt-thou-let thy Holy-one see corruption.

"'Thou-didst-make-known unto-me the-ways of-life, Thou-wilt-fi'l me with joy by-means-of thy Countenance.'

"Men, brethren, it-is-lawful to-speak with free-dom unto-you concerning the Patriarch David, for both did-he-die, and he-was-buried; even his Tomb is with us until this Day.

Being therefore a-Prophet, and knowing that God had-sworn with an-oath unto-him Out-of the-fruit of his loins [to-raise-up the Christ] *and* to-keep-seated

*One* upon his Throne,—foreseeing *that*, he-spake concerning the resurrection of-the Christ—that not abandoned-was-he [his soul] unto Hades, nor his Flesh did-it-see corruption.

"This-one, even Jesus, the Deity raised-up, of-which all we are witnesses. Unto-the right-hand therefore of-the Deity having-been-exalted, and the promise of-the Holy Spirit having-been-received from the Father, He-hath-poured-out this-token which ye see and hear.

"For David ascended not into the Heavens, but he-saith, himself:

"'The Lord said unto-my Lord—Sit-thou at my right-hand un till I-place thine Enemies as-a-footstool for thy feet.'

"Assuredly therefore, know-ye, all the-house of-Israel, that Him both Lord and Christ God hath-made,—this very Jesus whom you crucified."

**978** And having-heard, they-were-pierced to-the heart, and they-said unto Peter and to-the other Apostles:

"What shall-we-do, men, brethren?"

And Peter [said] unto them:

"Reform; and be-baptized, each-one of-you; in the name of-Jesus Christ; for forgiveness of-sins: and ye-shall-receive the gift of-the Holy Spirit.

For unto-you is the promise, and unto your children, and unto-all those others—the Ten Tribes scattered at a-distance—as-many-as ever call upon the-Lord—our God."

**979** And with-many other words did he-testify-and exhort, saying:

"Save-yourselves away-from this Perverse Generation."

**980** They therefore, having-received his Word, even [gladly], were-baptized. So there-were-added *unto-them*, that Day, about three-thousand souls!

## PERIOD XXXIX.

SUBSEQUENT TO PENTECOST.

(*a*) *General details as to true Christianity, as founded by the Apostles.*

**981** And they-were steadfastly-attending to-the teaching of-the Apostles, and to-the distribution; [and] to-the breaking of bread, and to prayers.

**982** And fear came upon-every soul; and many wonders and signs were-done through the Apostles.

**983** And all those believing [were in the same-*place*] and had all-things common [together].

**984** Even their possessions and their goods were-they-selling, and dividing them to-all-*men*—even-as every one had-need.

**985** And every day, constantly-attending with-one-accord in the Temple, and breaking bread at-home, they-took food in gladness and singleness of heart; praising the Deity, and having favor with all the people.

(*b*) *All subsequent church history.*

**986** And the Lord was-adding, those being-saved, every day, [unto-the Church].

## PERIOD XL.

FINIS.

*The Testimony of the Lord Himself*
*and*
*The Blessing of the Best-beloved Disciple.*

**987** Saith the one-testifying these-things:
"Surely
"I-AM-COMING-SUDDENLY."
Amen; Come! Lord Jesus!
The Grace of-our Lord Jesus [Christ]
*be* with all [of you]
[*with all* of-the Holy-ones].

"*All the Saints salute you,—but especially those of Cæsar's household.*"

*Philippians iv. 22.*

"*The Salutation of-Paul, by mine-own hand; which is a-Sign in every Epistle; thus I write.*"

*II. Thes. iii. 17.*

# Appendix

*"When the wise is instructed, he receiveth knowledge."*
*Prov. xxi. 11.*

# THREE VISITATIONS
# AND
# A YEAR OF GRACE

BY HOWARD B. RAND, LL.B.

It is an unfortunate but nevertheless applicable observation that doctrinal teachings of long standing are favorably received by the Christian Church and its leaders as embodying inviolable truth. No one is expected to present new facts which question their accuracy and the individual who does voice opposition to centuries of Christian dogma commits an act of extreme presumption.

However, there is much to be revealed from a diligent and analytical study of the Scriptures which will at times upset previously established assumptions which have been accepted for generations as theological dictum. All knowledge from the Scriptures has not yet been disclosed and foolish indeed are those who refuse to consider and weigh newly-revealed Biblical evidence brought to bear even upon old and long-held beliefs.

From time to time we receive dissenting opinions from theologians and their ministerial associates, objecting to our presentation of the one-year ministry of our Lord Jesus Christ. The usual methods of theological reasoning and deduction are followed in what is expressed and the sameness in

all the statements clearly indicates that the thinking of these objectors is cast in the same theological mold. When theologians confine themselves to quoting the writings of each other as their authority, their conclusions are apt to be circumscribed within very narrow limitations, marked by a kind of intellectual inbreeding that renders them incapable of bringing forth new truths. For example, this attitude toward new Biblical revelation is responsible for the rejection by the Church of the identity of the House of Israel with the Anglo-Saxon-Celtic and kindred peoples today, as well as the relationship of this truth to the proclamation of the Gospel of the Kingdom, heralding the ending of the age.

One of the reasons advanced for the rejection of the one-year ministry is the fact that the Church has for centuries accepted a longer period for its duration. The scholars of the Church, it is insisted, must be right – even though this position is at once made untenable by the fact that the scholars themselves do not agree, some saying the ministry was two years in length, some saying three years, some four and some even five years. This whole reasoning is rendered illogical in the light of the testimony of the fathers of the early Church, whose writings testify to a ministry of a little over one year in duration.

In support of the contention for a three-year ministry, the following passages in Luke's Gospel are cited:

"He spake also this parable; A certain man had a

fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I came seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down." (Luke 13: 6-9.)

The mention of a period of three years here prompts many to jump to the foregone conclusion that Jesus' ministry lasted for three years. The correct interpretation of this parable, however, shows it to have a far more comprehensive significance than the mere substantiation of the length of Jesus' ministry. We question if it was intended to corroborate its duration, *although it should be noted that it does actually refer to its length as one year.* This was the year the Dresser begged for as one more opportunity to try to make the fig tree bear fruit.

It should be borne in mind in the first place that this is a *parable* given by our Lord; therefore, it is an allegory which, in the words of Webster's Dictionary, is "the veiled presentation, in a figurative story, of a meaning metaphorically implied but not expressly stated." It involves "a series of actions symbolic of other actions." No parable may be interpreted to deny the plain facts of Biblical history, nor to set aside the laws of the Lord. Any attempt to do this does violence to the intention of the Lord in giving His parables.

In the parable under discussion, an unfruitful fig tree growing in God's vineyard symbolizes the Nation of the Jews. There are *four* "years," or seasons, to be reckoned with in the story, three of which had already gone by when the Owner (God) discussed the problem of the fig tree with His Dresser (Jesus Christ).

Let us carefully analyze the entire allegory in an effort to obtain the real meaning as our Lord intended it to be understood. Since the "three years" mentioned are in the past tense, we are given to understand that the reference here is to something that had already occurred. Because all parables are highly symbolical, it is unwise to attempt to literalize any of the figures used, especially the chronology.

In this case the "three years" do not refer to actual years; they are visitations by the Lord upon the Nation of the Jews, as we shall see. It is not necessary to repeat here the evidence which justifies the statement that the fig tree is emblematical of Jewry. In this parable Jesus is referring to the unfruitful condition of the Jews and the entire history of the Jewish nation from its inception to its destruction in 70A.D. is dealt with.

When the House of Israel was taken into captivity to Assyria, God wrote them a bill of divorcement and put them away. He completely repudiated them as His people (Hosea 1: 9). Judah was not divorced, but Jeremiah states:

"And I saw, when for all the causes whereby

backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." (Jer. 3: 8.)

### First Visitation

Because the Kingdom of Judah failed to heed the warning given them when they saw what happened to the House of Israel as the result of their sins, they were finally taken away into Babylonian captivity. But God visited them at the end of seventy years when a remnant returned to Palestine, planted there by Divine decree to become the Nation of the Jews:

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." (Jer. 29: 10.)

The city of Jerusalem and the Temple were rebuilt, but even while this work was being carried on, both Ezra and Nehemiah refer to the failure of the people to keep the Sabbath Day holy or abide by the requirements of the Law of the Lord. Although God had brought this remnant of Judah into His land again, they refused to bring forth the fruits of righteousness. Instead, throughout the entire history of the Jewish nation, the observance of ritual and sacrifice, rather than righteousness, was a marked characteristic of the people.

This first visitation, when the Nation of the Jews was established in Palestine, commenced an interesting chronological time period that was to end

with the birth of the Messiah and His earthly ministry. These facts were known to the Jewish leaders, for these time measures, with accompanying information, had been given to Daniel and he made them a part of the records he left, which we call the Book of Daniel in the Scriptures.

### Second Visitation

The second visitation came to the nation when, by God's grace, Jesus Christ, the Messiah, was born in Bethlehem. While Daniel gave the time of His birth, and Micah gave the place (Micah 5: 2), it was Isaiah who foretold the manner of His coming:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7: 14.)

Matthew confirmed this as having been fulfilled in the facts he recorded concerning the birth of Jesus:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1: 22-23.)

The sign of God's second visitation was the nativity of His own Son upon the earth. The shepherds proclaimed abroad the fact of His birth in Bethlehem. Later the wise men came to Jerusalem, inquiring about the One born to be King so that they might worship Him:

"When Herod the king had heard these things, he

was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matt. 2: 3-6.)

The leaders of Jewry were without excuse as to the timing of this visitation and its meaning, but they ignored it, even though the fact of the birth of this Notable Babe was also proclaimed in the Temple:

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said

unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." (Luke 2: 25-35.)

A double witness was given at the Temple to substantiate for all time the fact that the Christ had been born:

"There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant [after Simeon had spoken] gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." (Luke 2: 36-37.)

Thus, Jewry had full knowledge of this Divine visitation in the birth of Jesus Christ, their Messiah. But this did not bring about a great spiritual awakening to the need for righteousness. The nation refused to heed the significance of the sign given and failed to turn from their evil ways or bring forth fruits of righteousness.

### Third Visitation

At the age of thirty, Jesus was baptized and his ministry began. Following the marriage feast at Cana in Galilee, the Passover of the Jews was at

hand, so He went up to Jerusalem. There, on his first visit to the city, at the beginning of His ministry, He was confronted with a despicable situation in the Temple. He found there those who were selling oxen, sheep and doves, and the money-changers were there as well:

"And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." (John 2: 15-16.)

This was the third visitation in fulfillment of Malachi's prophecy:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3: 1.)

He had suddenly presented Himself to the Temple and found it a house of merchandise. In this third visitation there were found no fruits of righteousness. Therefore, the question was posed: "Why should this fig tree [the Jewish nation] encumber the ground since it had proved to be fruitless?"

### A Year of Grace

But it was the beginning of the Acceptable Year of the Lord, so a year of grace was extended to the Jews, during which time Jesus, through His ministry

among them, cultivated the fig tree as He labored so that fruit might be borne as the result of His personal efforts. During that year He proclaimed many truths, performing miracles, healing the sick, restoring sight to the blind and making the lame walk. However, in spite of every demonstration of His Messiahship and His exhortations concerning the great need for righteousness, the Jews did not heed His warnings or turn from their evil practices. At the end of the year of His ministry, the verdict was announced when He addressed the Jewish nation:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.)

After pronouncing this sentence upon them for their unfruitfulness, setting forth the judgment that would fall upon that generation (Matt. 23: 36), Jesus said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23: 37-38.)

Jesus thus emphasized that the end had come for the Jewish nation in conformity with the pronouncement in the parable that if, at the end of a year of grace, no fruit was found upon the fig tree, its destruction would swiftly follow. He certified that Jewry was destitute of fruitfulness when He cursed a fig tree on another occasion:

"And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." (Matt. 21: 19.)

Forty years after this verdict was pronounced upon the Jews, the Roman Titus captured Jerusalem and burned the Temple. This was in 70 A.D. and the Nation of the Jews ceased to exist. The Jews had rejected the only One who could have saved them by their refusal to show forth the fruits of righteousness.

Thus, the parable sets forth three visitations, ending in an extention of grace for one more season, but with negative results. It is a perfect allegory of the history of Divine visitations, beginning and ending with the time periods associated with the seventy weeks the Angel Gabriel told Daniel were determined upon his people. In the rejection of Jesus Christ as their Messiah, the mission of the Jewish nation came to an end after a little over five hundred years of existence.

*"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*

*Rev. i. 8.*

# Indexes

## MEMORANDUM.

### The Following

Specific Indexes to the Gospels of the Four Evangelists and their Collaterals will enable any one to find out exactly from whence their evidence is consolidated into our Interwoven Harmony.

For instance : Suppose you were wondering what we did with John III 16-17 : turn to the specific Index of JOHN'S Gospel : the section is *his* No. 28, OUR No. 153 : turn therefore to our § 153 of the Harmony, and you will have the translated-interpretation put where it belongs into the Composite Text :

—and so on :—

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For instance: Suppose that you are reading *at our* Section 797: Turn to this Index and you will note that this § is drawn from Matt. XXVII 17-18: Mark XV 9-10; Luke XXIII 18; and John XVIII 39: So knowing this, you can verify the matter for yourself anywhere along the lines (if possible, of course, at the Greek source); and are at perfect liberty to adjust us, if we have failed in the analysis submitted herewith.

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